

THE
GRAND CONSPIRACY
OF THE
Members against the Mind,
OF
Jews against their King.

As it hath been delivered
in the four following
S E R M O N S.

By JOHN ALLINGTON,
[A Sequestred DIVINE.]

THE THIRD EDITION.

L O N D O N,
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S E R M. I. Preached, 1644.

R. O. M. 7. part of the 23. v.

But I see another Law in my Mem-
bers warring against the Law of my
Minde, &c.

In these words (though I
say it not) some may, per-
chance, fancy a proper
Emblem of the Times;
for here is the Inferiour
warring against the Superiour, the
Lower house against the Higher, the
Members against the Minde, and, which
is somewhat more, both pretend a
legall Combate, both plead the Law is
on their side; for the Members, as
well as the Mind, pretend a Law, Law
against Law; I finde a Law in my Mem-
bers warring against the Law of my
Minde; so that both Mind and Mem-
bers warring, give out, and boast they
have Law for it; whilst each seek the
destruction of other, they both profess,
as legall, to justify their proceedings.

Serm. 1. In the grand Difference and sad Combustions of these dayes, no Man (I suppose) will hold a private Person to be a competent Arbitratour; and yet in this great Dissension and Mutiny between Mind and Members, between Flesh and Spirit (I conceive) there is no man so little interess'd, but it concerns him neerly to be able to say in which of these is the Legislative Power, it concerns every of us to be able to say whether it be in the power of the Mind, or the Members to propound a Law; whether it be in the power of the Mind or the Members to denounce a War; whether the Mind or the Members ought in this case, to have the *Negative*, or the *Over-ruling Voice*.

For, How shall it be found possible to compound this difference? How in this War can we possibly be able to say or determine on which side we ought to be? (for *Neutrals* in this fight no men living can be) Whether we ought to side with the Mind or the Members? Whether the law of the supremest or of the lowest portion of the soul ought to sway the whole

whole man? This (say we) cannot, be- *Serm. 1.*
fore it evidently shal appear in whether
of these God hath placed this Power.

For, if the Members have the Pow-
er, if they must give the Law, it is
then Rebellion in the Mind not to be
ruled, or to war against them; But
if the Mind have this preheminance,
if Law and War shall prove only at
her dispose, 'tis then Rebellion in the
Members, not to be captiue at her
Will, not to be guided by her Law,
not to lay down Arms whensoever
she commandeth. So that the main
business in this Text is too too like
the discourse of these dayes, point
of Prerogative, Supremacy, Monar-
chy; for this the Members would
have, this they claim, this they war
for; and this the Mind will not assent
unto. For,

This she challenges, as her Royal-
ty, as her Crown and Dignity, as her
Right, and inseparable Authority;
This she claims, and professeth to
hold from God; with this she plea-
deth, that she, and she only, is by God
entrusted; yea, that she is in consci-
ence bound to plant, not only a guard

Serm. 1. about her person, but being as the text implies, the Members are first in arms, she is also bound to muster up all the Forces she can, to the subversion and utter extirpation of what Law soever is enacted, or of what war soever shall be raised or commenced against the Mind: Now whether Mind or Members can in this case produce best evidence, the sacred records of Scripture will clearly manifest; in them we shall impartially see which doth usurp, and which usurpeth not; which may raise war, and which (without apparent Rebellion) may not stir a foot; which law we must, and which we must not be ruled by. *I finde a law in my Members, &c.*

Law and War are points of great consequence: as then in high Courts points of that nature use to be; even so in the discussing of this Text shall we proceed. First we shall put it to the Question:

1. Whether to Mind or Members God hath given power of

2. What is the Law of the Mind? And what the Law of the Members?

3. Whe-

3. Whether it be not damnable Re- *Serm. 1.*
bellion to disobey or resist that part
which God hath invested with this
Power?

4. Being resolved upon these questi-
ons, we shall see what ought to be every
Christians resolution; Whether a man
ought to be guided by the Minde, or
by his Members? yea, whether a man
is not bound in conscience to war a-
gainst the lower and inferiour of them?

1. Whether to Mind or? *Law?*
Members God hath given
power of *Warre?*

There is no power (saith the Apo- Rom. 13.

filed) but from God. God without
doubt is the originall of all power, of
his fulnesse it is, that every thing which
hath power, hath the power it hath;
for that man is superiour to the beast
of the field, and not they to him; it
therefore only is, because it pleas'd
the Lord to give Man Power and Do-
minion over them, and not them over
him. Or that Man, and not Woman, *Gen. 1 25.*
is the nobler sex; that the Man over
the Wife, and not the Wife over the
Husband, hath the ruling or com-
manding power, this is also from the

Serm. I. disposition of the Almighty, because to the first of all Wives he was pleased to say, *Thy desire shall be subject to thine Husband, and he shall rule over thee.*

Gen. 3.16.

Whether then of the grand Contenders in the Text? Whether the Minde or Members ought to have the prehemimence and the superior power? This we must learn from him, who is the fountain of all power, and the first ordainer of all Disparity: for what he hath given to the Members, the Members must have, and what he hath allotted to the Mind, the Mind must not be deprived of; where the power of Law, and the power of War hath by God been placed, that is the most proper seat, there we must maintain, there look for it.

In the beginning of times, when is pleased God to create the World, we shall read that he therefore made Beasts to be subordinate, and under

Gen. 1.27. Man, because after his own *Image*, and according to his own *Likeness* created he Man. Now between Mind and Members there is a much what like proportionable distinction, for as the

Beasts

Beasts and Brutes. of the field, even so *Serm. 1.*
the Members, that is, the Passions,
Flesh, and lower parts of Man, they are
wholly led by Sense, and are in com-
pare unto the Mind, no better then
brutish, and void of understanding.
As then man, by reason of his being
created in the likenesse of God, is
therefore superiour over the beast of
the field: even so for as much as the
Mind is that, wherein man is made
like unto God, and the Members, those
portions or passions by which man
agreeth, and is like to Brutes, there-
fore must the Mind be superiour to the
Members, and have like power over
them, as Man hath dominion over the
Beast of the field.

For as these two, Sense, and Rea-
son, make the specificall difference
between Man and Beast, even so doth
it between Mind and Members; the
Mind is that part of the soul in which
God placed Reason; Understanding,
Judgement, that part of the soul in
which Grace, freedome of will, and
choice of good is fixed and seated;
whereas on the other side, by the
Members we are to understand either

Serm. I. the outward Senses, and corporall Members of the body; the sensual appetite, whether Concupiscible, or Irascible; that is, all our Passions and Affections, such as are, fear, joy, wrath, love, hope, grief, or the like. In a word, all whatsoever (which is indeed the *Totum* and all) all that we have (and may find the like in Brutes, all such) whether Passions, or Desires, or Affections, they are comprised and comprehended under this word, [Members.]

If then Man himself, because he is the Image of God, is therefore made superiour to the Beasts which have no understanding; certainly then that part of man, in which this similitude or likenesse doth consist, that power and portion of the soul, in which this Image of God is, that must needs be the supremest, noblest, and chief commanding portion, in that doubtlesse (if in any) there must reside the power of Law, War, and direction in all proceedings.

Now the Apostle plainly tells us, the *New man* (that is, that part of man which beareth the Image of his Maker, and

and the likeness of his God) is that *Serm. 1.*
 portion of the soul which is capable
 of Knowledge, capable of Righteous- *Col. 3. 10.*
 nesse and true holynesse. And this must *Eph. 3. 14.*
 needs be the mind of mⁿ, for the Af-
 fections and Members they cannot
 rise to so high a pitch; hinder they oft
 both may, and do, but lead or guide
 they cannot, into the paths of righte-
 ousnesse.

Col. 3. 5. You have these words,
Mortifie your Members which are upon
earth. The power of life and death can-
 not be in any other but the supreme
 hand; whereas then the spirit of God
 saith, *Mortifie your Members*, whereas it
 puts a kind of killing power (and that
 over the Members too) this manifestly
 infers the mind to be the superiour fa-
 culty; yea, the Mind is that in which
 God hath placed the power of both
 Law and War.

Again, if (as before I have proved)
 Eve was therefore subject unto A-
 dam, because she once daring to di-
 rect, misled her husband; then for cer-
 tain, the Affections, Senses, Members,
 they must all be captivated and sub-
 ject to the Mind, for they never lead,
 but

Serm. I. but they misguide the mind, they never counsell, but (as we very well phrase it) they *Transport* the soul. That this our Kingdome is not now, as in our state of more *innocency* it was wont to be (a *pleasing paradise*) that now so many Swords are drawn, and so many fluces of bloud let open; is not this because we have (even yet) too many uxorious *Adams*? because we have yet too many that suffer their *Eyes* to lead them? or, to give it in the phrase, and bounds of my Text, is it not because things are managed rather by disaffected passions, then by Law and Conscience, rather by jarring Members then a composed Mind?

The Scripture assureth, if the blind lead the blind (both will at length precipitate) both will fall into the ditch; the eye and light of the soul is the mind of man, in it and it only shineth the light of grace; all the Affections, Passions, and carnall Desires, they are as so many Clouds, darkning and eclipsing this blessed light, and therefore if by them we shall suffer our selves to be led, if we shall square our actions by their Law,
and

and order all our doings to give them *Serm. 1.*
consent, we shall too late finde we have
followed a blind guide, and that both
Mind and Members must infallibly pe-
rish in this course.

In the first vers. of the following
Ch. they who are in Christ Jesus, they
who in him would be found without
condemnation, they must walk, not
after the Flesh, but after the Spirit: a plain
evidence, that not the Passions, Lusts
and Affections, not the Flesh, and Mem-
bers thereof, but the Spirit (that is the
mind of man endowed with the Spi-
rit) that is it that must lead the way,
that is it that must give the Law and
Rule of walking; we must not walk
after the Flesh, but after the Spirit;
not after the Members, but according
to the Mind.

*Ecclus. 37. 16. Let Reason go before
every Enterprise, and Counsell before
every action.* That part and portion
of the soule, in which God hath pla-
ced Reason, Counsell, Conscience,
Grace, that is it which must give di-
rection to every Enterprise; our
judgment, and not our lusts, our Mind,
and not our Members, which have
the

Serm. 1. the power of Law and War. Pass we then to the second Considerable, let us see what is the Law of the Mind, and what is the Law of the Members.

The Law of the mind is indeed no other but the Law of God, for I see
Verse 22. light in the Law of God concerning the inward Man. The inward Man, that is the Mind, Spirit, and better part of man, that acknowledging (like a Monarch) no superior but God only, will not yeild to any but Gods Law, and therefore saith the regenerate mind, *I delight in the Law of God.*

The Law of the Members, that is indeed rather a tumultuous Ordinance then a Law, it is rather a mutinous Enforcements then a legall Course; it is, saith the Apostle plainly, the Law of Sin, a Law which hath nothing of a Law in it, for it is indeed the breach of all Law, it is sin (saith St. Paul) and yet because the Members have so voted it, it must be called a Law, I see (saith the Text) *Another Law in my Members.*

Another Law, a Law clean contrary to the Law of the Mind; a Law (I may well say) clean contrary to the Law of

of God: For, as in all Monarchies, it *Serm. 1.*
is the Law and Order of God Almighty that Subjects receive from, and not give unto their Sovereigne Law; even so it is the Law of God, the mind unto the members, not the members unto the minde prescribe a Law: all our senses, all our members, all our actions, and all our thoughts are bound to follow her guidance, they must come and go, do and suffer, when and what she prescribeth.

Sure I am, it hath been resolv'd of old (but wanting books I cannot cite the Authors) in matters of high consequence and concernment, that they who are bound to obey, are not so much to attend the reason as the authority of a command; the Subject is not bound to sift his Sovereign, for if he were, I see not how it could be said, *The Kings heart can no man search Prov. 25.3.* out: yea very good proof I have to say, our Saviour commanded St. Peter to do what he understood not, *What I Job. 23.7.* do (saith the Master), thou knowest not now, and yet, under a fearfull commination, he urged his Obedience. And indeed were it not thus between
mind

Serm. 1. mind and Members, were not the senses and affections to obey the mind till they were satisfied, and saw reason for it; if that old saying be true, *Amare & sapere ipsi Jovi non datur*, that lust and wisdom can never consist together, then for certain no exorbitant passion would ever become obedient and pliable to the soul.

But indeed, so absolute a Monarch is the mind to the soul of man, that if any one affection, any one sense, passion, or member shall dare to do any things against her judgement and her resolve, that Person is really diseased, that Sense infallibly malignant, and that member without all question delinquent in the Court of Heaven: For look what is said of a King, and by a King, the same is very applicable to the sovereignty of the mind, *Where the word of a King is, there is power.* Where the Mind hath said the word, there is no power in Man, to warrant the gain-saying of it; and if the following Interrogation in that verse must positively be read, that is, — *No man may say unto the King, What dost thou?* Then is

is this regall preheminance, a most *Serm. 1.*
pertinent explication of the Minds
superexcellency; for to it, no Sense,
no Member, no Passion, no Affection
may say, What dost thou? Yea, so se-
verely hath God subjected the whole
man to the direction and Law of the
Minde, that albeit the Mind mis-
guides, albeit she issues forth an Or-
der, which will destroy the Members,
yea, and the whole man to boot: yet
Mens erronea ligat, yet for as much
as the Minde or Conscience is the su-
preme Judicatory in men, for as much
as the Mind is (as we have sworne
out Sovereigne is) the *only* supreme, sin
we needs must, should we not follow
her even in a wrong direction, much
more if we adhere not close, whilst
yet her Law is the Law of God, and all
her Judgements consonant to his glo-
ry. In a word, the Law of the regene-
rate Mind is to go before, to guide and
order even the whole man in the paths
of righteousness.

Now the Law of the Members,
that is (as the Text speaks) *Another*
Law, that is a clean contrary course:
for whereas it is the legall and divine
pre-

Serm. I. prerogative of the mind to give Law unto the whole man: the Members finding this a curbe unto their liberty, and a main suppression of their desires, they strive by all means possible to subvert this Order, to change this Government, to overthrow this Fundamentall Law; for they being carnall will not endure a spirituall Government, they being many, will not abide that the minde being but one, should over-rule them, and therefore (as if it were their Charter, their priviledge, and their right) they strive to give law unto their mind, and resolve to wage a war, if she be not led by them: now blood shall be shed.

James 4. 1. From whence are Wars and Contentions amongst you? are they not hence, even of your Lusts that fight in your Members?

The lower House of this Naturall Parliament in Man, consists of many Members; of many Lusts; of many disordered passions; all which, though they Combine, Covenant, and so farre agree, as to warre against the Minde, yet they have also their severall designs, and their particular ends;

ends; for as when there was no King *Serm. 1.*
in Israel, Every man did what seemed *Judg. 17. 6*
good in his own eyes; even so, to the end
that every man may walke as his Lusts
lead him, that every Lust may be a Law
unto it self, therefore as against a com-
mon enemy, the Lusts and Members
are continually warring against the
Mind.

Nor only so, but as St. James ob-
serves, *They fight in our Members too;*
The Lusts war against, and quarrell
one with another; and indeed no
wonder; for amongst equals who
should command? who obey? Why
should not Wrath have as much com-
mand as Joy? Why not Joy as much
as Love? Why not Love as much as
any? That Member which desires a
Monopoly of pleasure, wars against
that, which stands upon Honour and
Repute: and that Member, whose
designe is Honour, endures not that
which is bent upon Wealth and
Riches. The Lusts of Man (even like
contrary winds) they rage and swell
one against another, only whilst they
war against the Mind, they admit a
league; they are all like those wick-
ed

Serm. 1. ed Citizens (in this they agree) *We will*
 Luk, 19. *not have this Man reigns over us.* The Law
 14. of the Minde shall not rule, regulate
 or order us; so that, as St. James hath
 taught us, even thence are Wars and
 Contentions, because our Lusts fight
 in our Members.

Eccles. 10. 7. *I have seen (saith
 Solomon) Servants on Horses, and
 Princes walking as Servants on the
 ground.* That fight of Solomon, is in-
 deed that which the Mind and Mem-
 bers differ and war about; for the
 Members, they, though Servants,
 would be on Horses; Yea, they would
 have the Mind, though their Prince,
 to walke and wait upon them. And
 this is apparent from the words next
 following in the Text, for that which
 St. Paul complaines of, (though it
 bear the name of a Law) himself
 sheweth was flat Tyranny; for the
 Members endeavour to make even a
 very slave of the Mind—I see a
 Law in my Members warring against
 the Law of my Mind, and leading
 me Captive unto the Law of sinne,
 which is in my Members [leading me
 Captive] Nothing will content the
 Members,

Members, unlesse they may captive and enslave the Mind; and for this I am confident, there are very few of us, but may find in our souls, even an experimentall proof.

For, what Passion can you imagine in the soul, which, whilest it is predominant, expects not from the Mind, what service and assistance soever it shall please to challenge, yea, the Mind must leave all; and give diligent attendance to it only?

Is the soul of any of us enflamed with Malice, and the thirst of Revenge? Is there a Mordecai whom we stomach, and will have removed from the Kings gate? Doth not this Passion sollicite the Mind, to contrive the means, and to lay the plot how this cruelty may be satisfied? Yea, is not the Court full of terror and disturbances? Is not the Mind a restless wretch? Is she not perpetually vexed and molested, unlesse she passe what Bill soever this Tyrant in that behalf shall present unto her?

Or, suppose Covetousnesse and desire of gain to be predominant, can the Mind be quiet? Will this passion

Serm. I. passion be satisfied with either Reason, or Conscience, or any manner of Moderation?

Ans. So Religious was the Princely part, and so devout was the Minde of *Ananias* and *Saphira*, that in Judgment and Piety, they thought all they had but a competent Oblation for the Lords service: But when their Members and covetous affections began to mutiny, when the feare either of future want, or the Carnall and Covetous thought that they had promised too much; when these began to bustle and gather head, when these had raised a Tumult and Combustion in the soul; the poor distracted Mind, even against Honour, Conscience, yea, to her own undoing, is forced to repeal what she had before enacted; and though no lesse then the hobbing of God was concerned in it, assent she gives to their violent importunity. And therefore very lively is *St. Pauls* expression, I see a Law in my Members, trading my Captives to the Law of sinne. Nothing can or will content the Members: No Law, no Peace, unless they may lead

lead the minde Captive, and make her *Serm. I.*
 the Sovereigne become a slave unto
 their Lusts. Pass we therefore to the
 third considerable, viz. Whether it be
 not damnable Rebellion to disobey or resist
 that part which God hath invested with
 this power.

3. Of Rebellion indefinitely *Samuel*
 hath said, it is as the sin of *Witchcraft*,
 a sin most abominable before God.
 Nor indeed have I yet met with any,
 who question the guilt or *Damnabi-*
lity of this crime, *uno ore* (for ought I
 know) all men in this agree: That
 which is indeed Rebellion, is a crying
 sin, and a most damnable designe;
 all the difference and doubt is,
 what indeed Rebellion is, and what
 that power is which is damnable to
 resist.

I must not forget that my text is be-
 tween the Mind and the Members, and
 that Rebellion at this time concerns
 me no further, but only as it respects
 the outward and the inward man, the
 Monarchy and Government of every
 regenerate and good soul.

Now for the better stating and ex-
 plicating of this, I have observed
 from

Serm. 1. from Scripture, that every Jar, War, and opposition is not Rebellion; for Rebellion it was not, for the Kings of Judah, and the Kings of Israel to wage War against each other; Rebellion it is not for Subject to contest with Subject, neither is it a Rebellious act for the Sovereign to Tyrannize over, and oppress his people.

For as by Scripture phrase, I am warranted to speak, Rebellion is ever the opposing of some higher power, and in speciall of that power which by the Ordinance of God, they (who rebell, oppose and resist) are bound to obey and suffer under; so that it is an act of Rebellion to withdraw from, or stand against that power, under which till some difference, distaste, opportunity or grudge arose, we ever held our selves bound to live and to be governed by.

For, let the ground of Israels Revolt from Rehoboam their naturall King be what it may be, (sure I am) when they so did, the Scripture saith,
 1 King. 12. *Israel rebelled against the house of David:* Let the case be what it may be, when Edom deserted to Judah and made

Verf. 10.

And indeed if you please to rely upon the Geneva Translation, I then needed not to have thus wheeled about; for though our last Translation read it, I see a Law in my Members; Warring against the Law of my Mind; it is there said, I see a Law in my Members Rebelling against the Law of my Mind. And indeed from the premises instances it seemeth very clear, that all Warre against that power

B

which

Serm. 1. which ought by Gods Ordinance to be obeyed, is indeed Rebellion.

Rom. 14. 23. St. Paul hath delivered it as a rule beyond exception, *Whatsoever is not of Faith is sin.* Now that sin (if deliberately done) cannot but be Rebellion: for, Faith being in that place no other thing then the Law of the Mind, then the Judgement of Reason and Conscience; Faith being in that Text no other things, but the Order and Direction of the *Supremest* power; for a man not to do according to these directions, not to obey and be ruled by the *highest* Commander in the Soul; for a man not to submit to the Mind, which is to him Gods Vicegerent, is indeed to rebell at once, both against God, and his Heavenly Ordinance.

And in this respect, it seemeth to me, that God in holy Writ, doth so oft call sinning *Israel*, a *Rebellious* people; a people who would rather be led by their own lusts, then by the Law, by their own affections, then by their own mind.

Ezek. 2. 5. *Son of Man* (saith God) *I send thee to the Children of Israel,*

a *Rebellious Nation that hath rebelled against me.* *Serm. 1.*

They in Gods esteem, Rebelled even against him, against God himself, who would neither submit to that power which God gave his Prophets, nor yet to that wherewith he had endowed their minds, for the due ordering of the Affections, Actions, and endeavours of all turbulent and inferiour Members.

Gal. 5. 17. *The Flesh lusteth contrary to the Spirit, and the Spirit contrary to the Flesh.* Flesh and Spirit, Mind and Members, they are ever contrary and one against the other. War (as will appear in the next point) will ever be between them, for their deeds and their designs are contrary. But as I never read, neither can conceive, that a King, compared to his Subjects, can be Rebel. So neither do I conceive it imaginable, how the Wars waged by the Mind against the Members, can be Rebellion; nor on the contrary, how that which they raise against the mind, can possibly be any other: For between Superiour and Inferiour, there

Serm. 1. cannot possibly be a War waged, but Rebellion it must be, and how the higher powers can be guilty of this crime, I am yet to learne. Whether then it be in the body Politick, or in the naturall Polity and Order of every particular, every soul must be Subject to the higher, or, as the Originall, the *super-exceling power*: As the Subjects to the King, even so at least must the Members be to the Mind; which to make the more clear and evident, we will passe to the last considerable, and that is the *Result or resolution of a Christian, viz.* Whether a man ought to be guided by his Mind, or by his Members, yea, whether a man is not bound in Conscience to War against the lower and inferiour of them.

IV.

Boetius l. 1.
m. 7.

— *Si vis lumine claro cernere verum;
Gaudia pelle, pelle Timorem.*

He, who would walk, as a Child of the light, and would clearly discern truth from error, must (as Boetius well admonisheth) clear his soul of the thick mist of passion; neither Joy, nor Fear, nor Hope, nor Grief, nor any

any other affection may sway, or be *Serm. 1.*
predominant in the Soul: For,

*Nubila mens est, victaque frenis, hæc
ubi regnant.* ibid.

The mind is clouded, hood-wink'd,
yea, as the Law of the Members would
have it, the Mind is *Captivated* and
enslaved where these reign.

Medea in the Poet confess the Law
of the mind shewed her good things,
yea the better way, — *Video meliora
proboque*, I see and approve what's
best; but such was the violence of her
Members, such the confusion of her
enrag'd affections, that she concludes
(*Deteriora sequor*) not with the better
mind, but with her violent and over-
powerfull Members.

Pilate at the arraignment of
our Blessed Saviour protested, that
according to the Law of his Mind,
his Judgement, his Conscience, he saw
nothing worthy of death in him; yea,
he called for water, and washing his
hands, said, *I am innocent of the blood* Mat. 17 24
of this just man. And yet for all that,
rather than the people should want a
Sacrifice, rather than endure those

Serm. 1. terrible things which his troubled affections and passions present unto his Mind, in despite of Mind, Law, or Conscience, he doth (not as his Judgement, but) as his Fears command to please the many, he delivereth up the *Innocent*. And indeed from hence, even from the Law of the Members it is, that such there are of whom the Prophet complaines, *who call evill good, and good evill, which make darknesse light, and light darknesse, who call bitter sweet, and sweet bitter.* In these sad times of distraction, wherein the dearest things we have, our Goods, our lives, yea, our Mind, our Consciences are at stake; It behoves every of us sadly, and severally to consider, what is, and what hath been the main principle and direction of all our present Actions; whether the Mind or the Members, whether judgement or passion, whether Conscience, or only carnall, smitten and by-ends? I do verily believe, there never were more bitter conflicts then now there are between Mind and Members, between Flesh and Spirit; yea, it is to be feared, the Mind, that is, the

the Judgement, Reason and Conscience of too too many of us, are so overwhelmed and hurried on with violent passion, rash engagements, and resolute exorbitances; that it will be very hard to re-inthroned the Prince, and to set the Mind again, where God hath placed it; very hard to dispossess the soul of those, which without all peradventure are truly malignant, and evil counsellors; such as will do all they can to keep back all saving, peaceable, and sound intelligence; for such without all doubt, is the endeavour and Law of our insinuating and Tyrannizing Members: Nothing will they relish, but private interest.

The Law of the Mind of old was, *Give unto Cæsar the things that are Cæsars, and unto God the things that are Gods.* The Law of the Members is, let us make him like one of us, and as for God vote him incapable of any property. The Law of the Mind was, That even for well-doing we should patiently suffer; The Law of the Members is, that we suffer nothing which we can resist. The Law

Serm. 1. of the Mind did run thus, It is a
 Prov. 20. snare for a man to devote that which
 is sanctified; or that which is holy;
 But the Law of the Members pro-
 Acts 60. nounceth (as St. Peter did sometime
 in a dreame) that things are com-
 mon, though they appertain to Hea-
 ven: The Law of the Mind was;
 Heb. 13. After the vow enquire not, that is, be
 assured, what is once vowed to God,
 no after-thoughts can disannull: The
 Law of the Members is; such vowes
 were superstitious acts, and we may
 convert to other use, what in piety
 our forefathers gave unto their God:
 The Law of the Mind was; Obey
 those that are set over you, that is, saith
 Hemingius (who was no Papist, nor
 suspected) the Pastors and Governours
 of the Church; The Law of the Mem-
 bers is; ye shall be so far from obey-
 ing, that ye shall vow the extirpati-
 on and their rooting out. By the Law
 of the Mind, Bishops and spirituall
 Overseers they are bound to watch
 over, and to give account for Soules;
 but by the Law of the Members,
 Ghostly Fathers may not command
 their Children, nor may they, who are
 bound

bound to give an account, passe any *Serm. 1.*
 binding sentence without *lay-appro-*
bation: Yea, whereas in all former
 Reformati^ons, the Law of the Mind
 ever was, that the better forme actu-
 ally should be, before the worse were
 put away: The Law of the Members
 is, that we swear to extirpate what
 we have, before we can so much as
 conjecture what shall be. Nor in-
 deed can I imagine what other guide,
 or what other Law, but the Law of
 the Members steereth, and directeth
 those Pens and Tongues, who under
 the Vizard of Popery, strive to make
 odious all exterior piety; who for
 the better Liberty of the Subject,
 have lately Printed, and by an Argu-
 ment *e concessio* claimed, that 'tis more
 lawfull by Scripture to put away a per-
 uerse Wife, then to Rebell against a
 Tyrannous Prince; yea, that there is a
 necessity both in Charity, and Com-
 science, for that Man and Wife to be
 divorced, whose dispositions natu-
 rally disagree, who cannot live lo-
 vingly and quietly together; yea, it
 hath now past the Presse for a *Popish*
Practice to make a Sermon upon a

Doctrin
and Disci-
pline of
Divorce:
a book de-
icated to
the P. and
Assembly.

Serm. I. Text. I should tire both you and myself should I follow those, who thus follow the extravagancy of their Members, the rancor, violence and exorbitance of their passions.

Plutarch in his Tract of Superstition tells us, there was one *Tyribastus*, who, when he should have been apprehended by the *Persian*, drew his Cemiter, and (as he was a valiant man of his hands) defended himself valiantly; but as soon as they who came to lay hands on him cryed out, and protested, that they were to attach him in the Kings Name, and by Commission from his Majesty, he laid down his weapon aforesaid immediately, and offered both his hands to be bound and pinioned.

An example strongly convincing me, that even the Law and light of Nature, were it not clouded with carnall and perverse affections, even that glimmering light were enough to teach the Mind, that resist we may not against Gods ordinance. *Tyribastus* threw down his Cemiter, and apprehends, in the very Name and Authority of a King, a Majesty, and Re-

Reverence not to be resisted.

Serm. 1.

The very Pagans whose Gods were Idols, yet for as much as in their apprehension they were as Gods, of those their Temples there were such venerable estimators, that what they sought to have secure indeed, they re-
pos'd in their shrines. Thus did Alexander (that great Commander) who in the Temple of the Sun in Sicily, laid up a great treasure; and one Cliftenes a most noble Greek, fearing the plundering of his Estate by Tyrants, laid up his Daughters dowry in the Temple of Juno Samia, and till this very day among learned Christians it is determined Sacrilege, *Non sacrum de sacro tollere*, to steal from an Holy place a common and unholy thing. This Law sure was and is the Law of the mind.

Patricius
Sinesifilis.
l. 8. Tit.
pict. 15.

But the Law of our Sacrilegious and ungodly members is such, that it will not allow, no not to God himself a Property, nor the Church to be a Sanctuary for its own goods: like the Roman Pagan presidents, they seem to profess the Son of Mary unworthy to be served in costly vessels making.

Serm. I. making all holy things so common, that they are now become *primi occupantis*, catch that catch may; The ready way to provoke God (if not already so far incens'd) to give such over even to a reprobate mind; that is, to follow the Law of the Members; which undoubtedly will at length bring even to the gates of death.

Eccles. 18. 30, 31. Go not after thy lusts, but restrain thy self from thine Appetites, (for) if thou givest thy Soul the desires that please her, she will make thee a laughing stock to thine enemies that maligne thee. The ready way to captivate the Mind, and to bring its Sovereignty under the power of Malignant Enemies, is to give way to thy Lusts, and to let the Members prescribe a Law unto thee; let them but have their desires, and thou shalt soon be made a laughing stock to thy Enemies round about thee: It is very likely, as the Devill to our Saviour, thy Members may promise thee a condition most glorious: All the Kingdomes of the World, and the glory of them will I give thee; That is, all possible content and Honour:

Mat. 4. 8.

nour : But if thou once fall down and *Serm. I.*
worship, if thou wilt suffer thy Mind
to prostitute, and yeild up it self un-
to the Members, they will soon (in
stead of a glorious state) bring thee
to an ungracious servitude. They will
not allow thy Mind a Negative in any
thing, for the ambition of sin is, to
reigne in our mortall Bodies.

What then must the Mind do?
without doubt Warre it must; for
as therefore the Inferiour may not
War, because it hath a Superiour to
appeal unto: even so on the con-
trary, for as much as the Mind is the
Supreme, War she may, yea War she
must against the Members; for she for
them, not they for her, must be account-
able to God.

Ever since the days of Job, it hath
passed for a rule, *The life of Man is*
in warfare; and ever since the Prophet
Micah's time, it hath been delivered
as a Caveat, *A mans enemies are those* *Mic. 7. 6.*
of his own house. Now the Generalissi-
mo, or chief Commander in this War
is hath ever been the regenerate Mind;
The Mind of man (even in all ages)
hath been entrusted, yea command-
ed

Serm. I. ed to this War, commanded to charge upon, to subdue and reduce the Members.

2 COR. 10. 425. *The weapons of our Warfare (saith St. Paul) are not Carnell, but mighty through God. Aske you what to do? It straight followeth, To the pulling down of strong holds; casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

A larger Commission was never granted then the Regenerate minde hath; For should the Members Garrison themselves (as they too oft do) within the strong works of Ambition, Pleasure, Profit, she is (even by him that is able) promised relief enough, even to the pulling down of those strong holds; nay, she may not leave so much as an imagination, nay, not any thing that exalteth it self against the knowledge of God.

Yea, what power can be desired in a Commission, which she hath not? To lead Captivity Captive power she hath, for to the obedience of Christ, she is bound to bring into Captivity even

even every thought: Power over life and Sermon. 1.
limb she hath, for saith our Saviour,
If thy right hand offend thee, cut it off; if Mat. 5. 29.
thy right eye offend thee, pluck it out. Power 30.
she hath to afflict, to kill, yea to put
her enemies and Rebels to the most
not only painfull, but most shamefull
death.

Mortifie your Members which are upon Col. 3. 5.
Earth, yea, not only so, but our Flesh,
Affections, Lusts, they must be Crucified. Gal. 5. 24.
They must, because they have been
Traytors and Rebellious, be put not
only to death, but to a shamefull death;
not only must we mortifie but cru-
cifie the Members. And indeed, till the
Mind shall thus do, we can neither
look for peace nor truth.

Affectus corrumpunt Intellectum. As
Bribes blind the wise, even so the
Affections and Members they cor-
rupt and pervert Judgement. As
Justin Martyr of old, *Scimus quos-*
dam ad iracundiam suam evangelium
pertrahentes, observed, that some
made the Gospell to be suitable to
their fury: even so nothing must be
truth, nothing must passe for good
or godly, nothing must men make

con-

Serm. 1. conscience of, where the Members, Lusts and Passions are predominant; nothing may such a Mind passe, either for Law or truth, but only what liketh and pleaseth them.

And as no Truth, even so no Peace, where there are ruling Members; ruling Members being ever as Turbulent to the Mind, as ruling Elders will prove unto the Church. And therefore if whilst yet we may, see we will what belongs to our Peace, resolve we must to submit to the Ordinance of God; to bring every thing under that Obedience, which he hath made the supreme; that is, the Subjects to their King, and the Members to the Mind. So shall we enjoy unity of Spirit in the bond of peace, so shall we indeed be (as St. Peter speaks) *A chosen*

1 Pet. 2.9. Generation, a royall Priesthood, an holy Nation, a peculiar People.

Perchance some may dream, unlesse the Members may have power to curbe the Mind, the Mind as supreme may with all impunity oppress and destroy the Members; whereas indeed, so fearfull vengeance as for the supreme Offender, there is none
treasur'd

treasured up. For as those blessings which are the immediate issues of Gods own hands, are far more excellent then those, which by ordinary means are conveyed to us; even so those wretches, those miscreants, which God hath reserved to his own immediate punishing, those of all Creatures are most miserable. And *Tophet* was ordained of old, *Yea*, Isa. 30. 33. *for the King it was prepared*; The King who because *Supreme* can in this life have no *Avenger* for him, (witness Gods Truth, though his Subjects use no other then right Christian Weapons, Prayers and Tears) there is torture enough prepared. And indeed, look but into our own breasts, we may find conjecture enough of this severity, for whoever (as the Apostle speaketh) is *'Aulon' Aineil*, self-convicted, who-soever is, as the Poet renders it, *surdo verbera cæsus*, dashed with the sting of an invisible whip; who-soever is, as *Jeremy* told *Passur*, he should be, *Magormissabib*, a terror to himself: Jer. 20. 4. This bolome-vengeance, this secret and private Executioner, as it is up-

Serm. 1. on the Supremeſt power, ſo is it the ſevereſt torture. And therefore it highly concerns the Mind to preſerve it ſelf, and to order according to Gods Law, the motion of every Member. For the power of Law and War it is in the Supreme, and that is the Mind, and therefore her Members muſt have no other but the Law: ſhe from God, and they from her muſt take their Government. So ſhall men be able to give God the glory, and to ſuppreſſe that unnaturall War which ſin fomenteth in the Members.

Rom. 6. 12. *Let not ſinne reigne in your mortall bodies* and Whoſoever gives Law unto us; it is he that reigns over us; unto what member or liſt ſoever we yeild to obey, that's our King, that's our Governour, ambition, luxury, covetouſneſſe, malice, theſe are they which would reign, theſe are they which would give Law unto us, but I have abundantly ſhewed you, it is the Mind; and the Mind only, which God hath entrufled with this power, not ſin under any pretence of Law whatſoever; but the regenerate Mind is that muſt reign over our mortall

the mortall bodies, not the Law of the *Serm. 1.*
 it Members, but the Law of the Mind is
 erve that we must hold to; yea, for this Law
 to we must war; in defence of this Law
 em we are bound even to die the Death.
 War So fight I, saith St. Paul, not as one *1 Cor. 9.*
 the that beateth the Aire; but as one who *27.*
 bers had a reall enemy to subdue, for it
 the straight followes, *contunde corpus me-*
 must *um*, I beat, I chastise, I bruise my bo-
 ment dy; he would rather live upon Bread
 d to and water, then suffer his members to
 rich give Law unto him. And indeed this
 is the fight, that good fight we are all
 to finish; this that fight, in which
 ives driving we must resist unto blood, re-
 ver every imagination, every thought,
 ver every desire, lust, or act which exalts
 ng, it self against that knowledge and Law
 of God. This we are to bring under,
 are this we must lead captive, for not a
 are member can go to Heaven, which
 ne doth not orderly follow the Mind
 on, thither. In a word, to conclude all,
 ly, It is an observation amongst contro-
 his versall Writers, and too true, That
 of when mens affections and Members
 ate do frame Opinions, and pass Lawes,
 ur men are much more earnest in de-
 all fence

Serm. I. fence of such errors, then are sober Christians in the maintenance of what the mind and solid judgement proposeth to them: there is no diligence, no care, no means wanting in the pursuit of that which the affectionous and members declare expedient. And indeed, in this my hearts desire is, the minds of us all should be instructed by our common enemy, that is, to follow with more earnestnesse the War and Duties which God requireth we should manage against the Rebellious Members; so shall God of his Mercy then give grace unto the Mind, that it may subdue the Members, that so the whole man may from this his Militant Kingdom of Grace, be translated and advanced to his Eternall and Triumphant Kingdom of Glory, and that for Christ Jesus sake, the only King, without rebellious members: To whom with the Father, and the holy Spirit, be all Honour and Glory now and for ever, *Amen.*

Sit Deo omnis gloria.

THE

THE
GRAND CONSPIRACY
OF

Jews against their King.

A S E R M O N Preached
in *August, 1647.*

R O M. 5. 7.

*Scarcely for a Righteous Man will one
dye, yet, peradventure for a Good Man
some would dare to dye.*

L O N D O N,

Printed by E. C. for R. ROYSTON,
at the *Angel in Ivie-lane, 1654.*

THE
GRAND CONSPIRACY

of the
Jews against their King.

A Sermon preached

in August, 1647.

By J. O. M. 7. 7.


For a Righteous Man will one
behold, for a Good Man
will be one.

LONDON
Printed by A. C. for R. Royston
at the Angel in Inn-lane, 1647.

S E R M. II. Preached, 1647.

J O H N 18. 36.

Jesus answered, My Kingdom is not of
this World; if my Kingdom were of
this World, then would my servants
fight, that I should not be delivered to
the Jews.

 O Ur Blessed SAVIOUR, Mar. 2.

Born King of the Jews, is in
this Chapter brought in
question for his life, ac-
cus'd, arraign'd, and con-
demn'd for the defence of his Bligh-
right. A dangerous thing (it seems) to
be born a King. But yet behold, he hath
a Personall Treaty for it, and that not in
Patmos, but in the City Royall he is
brought before Pilate, to whom, even in
Jerusalem, as my Text tells you, he put
in this answer, My Kingdom, &c.

In the words are here two gene-
rall,

I. An

Serm. 1. I. An Assertion, a Kingdom I have, but my Kingdome is not of this World.

II. The Proof of this Assertion, If my Kingdom were of this world, then would my servants fight, &c.

1. Of the Assertion, I a Kingdom I have, but my Kingdom is not of this World.

That Christ had and hath a Kingdome, this the very first Particle in his answer doth imply, *Regnum meum*, my Kingdom; now a Kingdome there must be, in which he hath a property, or else he could never have said, *My Kingdome is not of this World*: and again, *If my Kingdom were of this World, then would my servants fight*: And indeed thus Pilate understood him, for in the verse immediately following, Pilate repliceth, *Art thou a King?* Yea, in his Condemnation Pilate thus accuseth of him, *Jesus of Nazareth the King of the Jews*. Now put in the City Royal, A King he was, and a King of the Jews too, for, *Tell the Daughter of Sion, Behold, thy King cometh unto thee meek, and sitting upon an Ass*. The King of Sion, a meek King, and this

this was indeed his ruine; for a meek *Serm. 2.*
King is no fit King to be King of
Jews. Had he come to *Sion* as a Lyon
of the Tribe of *Judah*, had he come in
fury, had he manifested his power
in the confusion of some thousands
of them, then he should have been
King; then *Grande*es as well as the
Boyes would have cryed out, *Ho-*
sanna in the Highest. But if he come
without his *Militia*, if he come meek
and sitting upon an *Asse*, if he be
content for the peace and happinesse
of his people to make himself a Sa-
crifice, to vail his Majesty, and lay by
his Scepter: Then, as if he were in a
condition not fit to governe, they ap-
prehend his person, Declare against
him, and though they can prove
nothing, they deliver him up to be
judged by a *Foraine* power. So
that, what we sometimes said of a
neighbour King, that he was *Rex*
Gallia, but not *Gallorum*, King of
France, but not of *Frenchmen*: Even
so might our Blessed Lord and Ma-
ster say, he was *Rex Mundi*, sed non
Mundatorum, He was King of the
world, though not King of the Men

Sermon 2. of this world, a Kingdom he had, but faith he, *My Kingdome is not of this world.*

Now for the better explication of this assertion, we shall proceed by these three degrees:

1. The Kingdome of Christ is over this world.

2. Christ hath a Kingdome in this world.

3. The Kingdome of Christ is not of this world.

First, The Kingdom of Christ is over this world. Psal. 99. 1. The Lord is King, be the People never so impatient. The Lord is King, even our blessed Lord and Saviour, and that not only as God, but even as Man also. For he

Mat. 28. 18. ing it is said that *All power is given to him both in Heaven and in Earth;* Clear it is that he hath, and that he hath as Man too, power and dominion even over the whole World. For being it is said, *All power,* the Power of Sovereignty and Dominion cannot be exempted: And, being it is said, *All power is given,* This shewes in what capacity he hath this power, to wit, in that by which he

is lower then the Father, in that by *Serm. 2.*
 which he is made capable to receive *ex* *Ils. 49.*
domo, to take of gift, in that by which he
 is become the Saviour of the world.
 So that indeed the same person, who
 was the Saviour, he is also the Sove-
 reign of mankinde.

And this may not improbably teach
 us, that Kings, his Vice-gerents, they
 are proportionably *Saviours*, as well as
Soveraignes, nursing Fathers as well as
 potent Princes: So that to withdraw
 from the protection of a Soveraigne,
 it is to despise and throw off a Savi-
 our. He who was the Saviour of the
 world, he is also King of Kings, and
 as St. Paul speaketh, *The only Potentate.* 1 Tim. 6.
 And he under whose wings we have^{15.}
 been securely safe, let the sad want of
 him now say, it was *Christus Domini*, the
 Lords Anointed, the only Potentate,
 the only supreme Governour of this
 Kingdome.

Or, take the point thus, Is it so
 that he, whose Kingdome is not of
 this world, hath for all that Power
 and Dominion over all the King-
 doms of this world? Maugre then all
 the designs, plots, jealousies and

Serm. 2. fears, that Devill or Man can set on
 foot; Our Lord the King shall reach
 Psal. 2 2. his end, Our Lord the King shall break
 their Bonds in sunder, and cast their
 Cords from him. For to him all power
 is given.

Indeed if in the perusall of the Go-
 spell, we should stand to observe the
Industrious malice of his Enemies,
 we shall find their plot and designe
 was, even root and branch to cut him
 off; they endeavoured to kill him
 with shame, and to bury him with
 Mat. 27. 64 Infamy: For when as a Malefactor
 they had put him to death, their
 greatest care and thought of heart
 was, to prevent his Resurrection.
 And therefore their great suit to
 Pilate is, Command that the Sepul-
 chre be made sure. Rebels are afraid
 of a King, though he be in his
 grave.

And indeed they had cause so to be,
 for though his Kingdom was not of,
 yet I have shewed unto you it was
 over this world, over their *Designes*,
 over their *Plots*, over their *Malice*; in
 so much that you may read, that
 very stone, which they rejected, it
 became

became the *corner stone*; And that very *Serm. 2.*
Sovereign, whom they *ignominiously* laid
in the grave, and thought to secure by
Souldiers, he had (witness those very
Souldiers) a *glorious Resurrection*, so
that indeed there is no contesting a-
gainst Sovereignty.

As the Kingdom of Christ is over
this world, even so Christ, whose King-
dom is not of this world, yet hath a
Kingdom in this world.

If you peruse the Gospel, you can-
not but finde that even then, when
the major part, and prevailing party
was most against him; even then,
this Sovereigne had some *Loyall Sub-*
jects, he had in his lowest condition
some, who though timorously, yet
most cordially stuck unto him; so that
he alwayes had a Kingdom, even in
this world. And this is apparent from
that last solemne prayer of his, where
when he prayed for these, for these
who were Loyall and true of heart,
his Petition runs thus, *I pray not that* Joh. 17 15.
thou shouldest take them out of the world:
Out of the world he would not have
his Subjects taken, for though not
of the world, he was resolved, and

Serm. 2. doth to this hour preserve a Kingdome
in this world.

And this the *Jews*, his Adversaries,
did too well perceive; for such was
his *goodnesse*, such his *meeknesse*, such his
charity, that he did indeed draw all men
after him.

Whilest he was yet at liberty, and
the people might have accessse unto
him, they flocked unto him from all
Mar. 19. places, and *he healed* them; Multi-
tudes followed him, and he without
respect to what part they took,
touched and cured such as came unto
him. In so much that his Malignant
persecutors are not ashamed to vote
what was done, *digito Dei*, with the
finger of God, to be done by Beelze-
bub the Prince of Devils: not a-

Joh. 11. 48. shamed to say, *If we let him alone, all
men will believe on him.* If we let him
alone, the people will leave us; if we
let him alone, he will recover his
kingdome; if we let him alone, what will
become of us? So apparent it was,
even to his *Jews*, that he had a party,
that he had a Kingdome in this
world.

And indeed a Kingdome he hath in
this

this world, a Kingdome whereof it *Serm. 2.*
 concerns every one of us to be a Sub-
 ject; those only who have been
 Zealous of his Laies, and Loyall to his
 person; Those only are they, who shall
 sit upon Thrones, those they who shall
 reign with him hereafter.
 And though we have now amongst us a
 Generation of Saints, who reckon
 much upon that old Millenary error,
 who believe those thousand years are
 now approaching, in which the earth
 shall abound with peace, plenty, plea-
 sure, in which the Saints shall reign
 rule, and enjoy what ever their souls
 lust after, in which Christ shall de-
 scend, & manifest that he hath a King-
 dome in this world. And unlikely it is
 not, but the content of this Epicurean
 paradise, may be a cause that many run
 such mad courses as they do, confidently
 believing they shall presently have a
 Kingdom in this world.

Job. 19. 25. I know that my Re-
 deemer liveth, and that he shall stand at
 the latter day on the earth. Now if it
 must be the last day before our Re-
 deemer shall manifest himself, and
 stand upon the earth; Or if, as it is,

Serm. 2. Heaven must receive him, untill the
 Act. 3. 21. times of restitution of all things: How

1 Thel. 4.
 16.

Vers. 17.

then can he be a thousand years with
 his Saints upon earth, before the last
 day? Yea, how can he be expected
 to live upon the earth at all, whose
 last coming is described to be not
 on the earth, but in an higher Ele-
 ment? For, The Lord himself shall
 descend from Heaven with a shout, with
 the voice of the Arch-angel, and with
 the Trumpe of God, — And then ob-
 serve the sequell, — The dead in Christ
 shall rise first; then we which are alive
 and remain, shall be caught up together
 with him in the clouds to meet the Lord
 — Observe, where not below, but
 in the clouds; not on the earth, but
 in the Aire. We shall be caught up to
 meet the Lord in the Aire; and then
 lest peradventure it might be thought
 he would descend lower, and live up-
 on the earth with us, it immediately
 followeth, And so shall we ever be with
 the Lord.

As Loyall Citizens to entertain
 their long absent King, put on their
 best robes, and go out to meet him;
 Even so when Christ the King of
 glory

glory shall return, all, who have been *Serm. 2.*
Loyall Subjects, all, who have been o-
bedient Christians, all who have faith-
fully kept their Allegiance to this So-
veraign, all such they shall be caught
up in the clouds, they shall go out to
meet the Bridegroom, yea, they shall
ever be with the Lord their King.

*Rom. 8. 17. If so be that we suffer with
him, we shall also be glorified with him.*
Those who have stuck to their King
in his low condition, those who have
been content to suffer for him, those
who looking upon his bitter suffer-
ings have been moved by so patient an
example to suffer with him, those also
shall fare as he fareth, they shall be
glorified with him.

*Mat. 19. 28. Verily I say unto you
(saith the King in my Text) ye which
have followed me in the Regeneration,
ye who for my sake have been Seque-
stred from Houses, Lands, and the
comfort of wife and children. When
the Son of Man shall sit in the Throne
of his glory (then) ye also shall sit upon
twelve Thrones. The King hath a
speciall eye upon his suffering Sub-
jects, he is resolved to bring them to*

Serm. 2. Honour, resolved, when he is upon a Throne himself, to enthrone them also.

Whereas then our Saviour and Sovereign told Pilate, that *His Kingdome was not of this world*, yet you see most apparently, he hath a Kingdome in this world, he hath Subjects whom he doth most dearly tender, such whom he doth intend shall sit on Thrones and reign with him.

But for such a Kingdome as our new Saints imagine, for such a time, in which all power shall be given unto them, and they shall rule as Kings upon earth; that our King in this world hath such a Kingdom, cannot I conceive stand with this next proposition, -- *My Kingdome is not of this world. My Kingdome is not after the guise, pomp, and manner of this world.*

Now for the better explicating of this main point, we shall consider of this proposition, according to the double acceptation of the preposition, *in, de, of, from.*

1. *My Kingdome is not de mundo, Not of this world.*

2. *My Kingdome is not in mundo, From this world.*

First,

First, My Kingdome is not *de mundo*; Sermon 2.
Nor of the world.

There is a great deal of difference
being of the world, and in the world.
Abraham, Isaac, Jacob, and all the
Holy men in those dayes. Peter, Paul,
Nathaniel, and all the Saints of their
time; these were as much in the world,
as Cain, Esau, Mandeffe, Judas: Christ
himself was as much in the world as
any sinner was, but of the world nei-
ther they nor he were.

In the world then, are all those
who live in the world, whether good
or bad, whether Rebelious, or righ-
teous: But of the world those only
are, who conforme themselves unto
the world; for as it is one thing to
live in the Flesh, and another worse
thing to live according to the Flesh: Rom. 8.
Even so it is one thing to live in the
world, and a far worse thing to live ac-
cording to the World; for as they who
live according to the flesh, deny no-
thing to themselves which the flesh
requireth, but satisfie their lusts in the
desires thereof: Even so, such as live
according to the world, such who are
men of this world, they so live unto

it,

Serm. 2. it, that they know no King but the world: For, they will obey nothing, professe nothing, defend nothing, but what pleaseth the world; Let their King be never so much vilified and dishonoured, let him be assaulted with Swords and Staves, let him be arraign'd, condemn'd, and nayled to a Crosse; The men of this world they are resolv'd to hold their own, they are resolv'd they will not part with their interest for his Honour.

Whereas then our Saviour and Sovereigne tels *Pilate*, *My Kingdome is not of this world*: The meaning of this expression cleerly is, my Subjects are not men worldly minded, my Kingdome is not of such who are wedded to the world. As if he had thus said to *Pilate*, —Whereas I stand here accused for the affectation of a *Crown*, and for being no friend to *Cesar*; the truth is, there need be no such jealousies, or fears of me; for nor do I, nor mine, affect such a Kingdome as he hath, *My Kingdome is not of this world*. My Kingdome is not of such, who study either for the Honour, the Pleasure, or the Profits of

of this world: My Kingdome is only *Serm. 2.*
of such, who prefer me their King,
even before themselves: My Kingdome
is only of such, who as I my self, by pa-
tience and sufferings make their way
to glory.

*Mat. 16. 24. If any man will come
after me, let him deny himself. And who-
soever will save his life shall lose it, and
whosoever will lose his life for my sake, shall
find it.*

He who here saith, My Kingdome
is not of this world, he teacheth his
Subjects a Self-denying Ordinance,
teaching them as so many resolute
Souldiers, to renounce and dye unto
the world. So that indeed the King-
dome of Christ is of such only, who
look neither upon life nor lively-
hood, when the honour and glory
of their Saviour and Sovereigne is at
stake.

Those then who violate his Sta-
tutes by their Ordinances, those who
prefer their Votes to his Lawes, those
who counterfeit his Seals, subvert his
Fundamentall Government, and make
his Sacraments of no effect, such as
these are not only in, but of the
world.

Serm. 2. world. Such may be Rebels in, but not Subjects of his Kingdome; for he who said, My Kingdom is not of this world, he in so saying excludes all Rebellious, Malicious, Refractory, and Worldly people.

Secondly, As our Saviours and Sovereigns Kingdome is not *de mundo* of the world, so neither is it *ex re* *King*, neither is it from the world; for as Saint Paul in the Front of his Epistle writes himself Paul an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father. Even so our glorious and gracious Sovereign in the Text, he may write himself Jesus Christ the King, not of the world, neither by the world, but by God the Father; not of the world, I have shewed you, not from the world, will as readily appear.

Harding.

That which was of old the Popish Position of Parsons the Jesuite, is now grown the Darling Doctrine of these Times, viz. That Kings have their Authority from the People, as if the People were the Centre, and the King only a Ray or Beam of Majesty.

Sure I am, with the King in the Text

Text it was not so, he neither had, *Serm. 2.*
 nor would have any suffrage from
 the people. *My Kingdom* (saith he)
is not of this world. That I am King, it
 is not from any Aid or Assistance the
 world can give. *Regnum meum non est*
hinc, My Kingdom is not hence. And
 indeed, not only himself, but his Fa-
 ther also beareth witnesse to this
 Truth: For, I have set my King upon
 my Holy Hill of Sion, I (saith the *Psal. 2. 6.*
 Lord) I, whose the Hill of Sion is,
ego constitui Regem; as *Vatablus,* I
 have appointed, or, I have set up my
 King, not from the World, but from
 the Father, he holds his Kingdom.
 And indeed it is remarkable in the
 Gospell, that when the people in a
 gratefull mood would needs have
 made a King of him, our Saviour by
 all means declin'd it: For, *When Jesus* *Joh. 6. 15.*
perceived that they would come, and
take him by force, to make him a King,
he departed againe into a mountaine
himself alone. He would rather live
 as a Sparrow upon the house-top, a-
 lone upon a mountain, then be a King
 of the peoples making; yea, he so ab-
 horr'd their assistance to Regality,
 that

Serm. 2. that the Vulgar Latin renders it *For-
git*, he not now as at other times only
withdrew himself, but he fled away;
and therefore no wonder to hear such
a King say, --- *My Kingdome is not of
this world*, or, *My Kingdome is not hence*.
Which the better to conceive of, we
will passe to the proof of this Assertion,
in these words, *If my Kingdome*
of this world, then would my servants fight,
that I should not be delivered to the
Jews.

From which words we shall deduct
and proceed upon these three Obser-
vations:

1. The Kingdome of Christ hath no
need of a Sword to set it up.

2. Where there is such a King there
is no Co-ordination, no Medium between
Christ and his servants.

3. How far Subjects are servants, viz.
to defend their Sovereign from injury
or imprisonment. *My servants would
fight that I should not be delivered to the
Jews.*

First for the first, The Kingdome of
Christ hath no need of a Sword for
to set it up; for in this the Kingdome
of Christ differeth from the King-
dome.

dome of this world. A King and King-
dom of this world, the Subjects and
servants thereof must fight for: But,
saith our Saviour to Pilate, My King-
dome is such an one, that you see I have
not a man so much as to plead or fight for
me. And indeed it is the singular and
great glory of Christs Kingdome that
it hath planted it self without a
Sword; and made a Conquest of the
world without Blood.

1 Chron. 22. When David in his
prosecution of his pious intendment
had made large provision toward the
building of a Temple to the Lord, he
calling to his Son Salomon told him,
My Son, the Word of the Lord came to me
saying, Thou hast shed blood abundantly,
and hast made great War; thou (there-
fore) shalt not build a house unto my
name, &c.

God would not that the very Type
and Figure of the Kingdome of his
Son should be erected by a Sword-
man; yea, though he was otherwise
a man after Gods own heart; yet be-
cause a Warriour, because a Fighter,
though but of the Lords own Bar-
tells, God will not have an house
built

Serm. 2. buile by him; Solomon, the man of Peace, he it is that must do it. ^{to morrow} Certainly then, the way to set up Christ upon his Throne, the way to enlarge his Kingdome, and advance his Scepter, is not to enter into a Conspiracy, to swear a Covenant, and to take up Armes; for if it be were, then were Christs Kingdome of this world; for it is the way of the men of this world, by force and fighting, to manage their Designs, so that they who would put such a Forme upon Christs Kingdome, which never bin any place under Heaven, but by *Sedition* and the *Sword* got footing. They are like to those insolent Subjects, who conceit they may give Law unto their King, or like those rebellious Servants who instead of fighting for, do fight against their Master.

Indeed, the King of this Kingdome, our blessed Lord and Saviour, he hath an Army, but it is of Martyrs: he hath Servants, who strive, and who do defend his Kingdome, but 'tis by their own and not by the bloud of others: he hath Souldiers, and fighting Ministers, but 'tis not with carnall ^{blind} weapons:

weapons: he hath Laws, and Statutes, and Seals, and Ordinances, but none of these *Mone Hominum*, after the vain manner or humor of men, and therefore very well might say, *My Kingdome is not of this world.*

1 Cor. 1. 23. *Christum prædicamus Crucifixum*, we preach Christ Crucified. Did ever any Subject, who desired to make his King glorious, and his Kingdome eminent, publish the *infirmities* and preach the *shame* of his Sovereign? Did ever Embassador for the glory of his Master, report in foraine parts how his Subjects had sold, vilified, banished and imprisoned their Sovereign? (All too true.) Is it not rather the custome of the world to magnifie his power, amplifie his *greatness*, and extoll him at least for an *high and mighty Potentate*?

Now behold, and see the wonder. He whose Kingdome is not of this world, by a course clean contrary to the world, he hath made himself the most glorious Kingdome in the world; For, not by the Arm of flesh, but by the Foolishnesse of preaching; not by glorying in his Victories, but in publishing

Serm. 2. lishing of his Sufferings; not by the Sword, but by his Crosse hath he been

Phil. 2, 9. highly exalted, and got him a Name above every Name: we preach Christ crucified (saith the Embassadour.)

Now look upon all the Kingdomes of the World, and tell me of any one King, who without a Sword, hath captivated and subdued a People: Whereas if you look upon the King in my Text, you shall scarce find a People under Heaven, which first or last he hath not conquered;

Rom. 10: 18. for His sound is gone forth into all Lands.

All Lands, those who had the strongest and the most mighty Princes, those who had the most learned Doctors, and the most famous Orators, those who had the best settled Laws, and the most religious Customes; all these vaill'd and threw down their glory, all these (and that without a Sword) gave way unto the Crosse, so that the opposite and clean contrary erection of this Kingdom might move and warrant this King to say, *My Kingdom is not of this world.*

Indeed if we look into the beginning

the ning of his Reign, we shall find Swords *Serm. 2.*
 been enough drawn against his Subjects:
 lame for to have been a Christian, to have
 ar.) profest Loyalty; it was Malignancy
 mes enough, 'twas Capitall, 'twas indeed
 one All. *Bonus vir Cajo-Sejus, modo Christianus;*
 ach Cajo-Sejus was a good man, only he was
 le. a Christian: and indeed the worst
 the Tyrants had to object in those days;
 urce it only was *their Allegiance*, only be-
 ich cause they protested, and according to
 ed; protestation stuck close to the Lords
 Anointed.

all. Now here again is the wonder of
 this Kingdom, that *lex nova non vindicat*
 se ultore gladio. These poor oppressed
 Subjects, they did not combine and make
 an Army, they did not associate and
 make an head, they did not whet their
 Swords and make ready their Arrowes,
 but they laid down their lives, they
 resign'd up their bodies, they neither
 feared nor cared what man could do
 unto them. *Et sic crevit Ecclesia.* And
 hence it was that this Kingdom be-
 came so ample, hence it was the world
 became so full of worthies, and hence
 it was that Christ came to have a King-
 dom that is not of this world.

Serm. 2. A Kingdome and Generation of Subjects who are resolv'd to drink of the same Cup, and to be baptized with the same Baptisme wherewith their King was. A Kingdome and Generation of Subjects, who either long to be where their King is, or extremely desire that he may gloriously returne to them. A Kingdome and Generation of Subjects, who joy in nothing like their King; A Kingdome and Generation of Subjects, who are readier to be sacrificed then to rebell against a Sovereign. So that

The Motto of both King and Subject is, *Vincit qui patitur*. The patient abiding of the meek shall not for ever be forgotten. And indeed the *Triumphs*, *Trophies*, and *Conquests* of Patience are to be found no where but in the Annals of this Kingdome. This is the only Kingdome, that without a Sword gets victories: And therefore most emphatically, and above all Kingdomes is it here said, *My Kingdom is not of this world*: Sufferings, not the Sword, hath set up Christs Kingdome. Pass we therefore to the second Observation; which is,

Where

Where there is such a King, there is *Serm. 2.*
no Co-ordination, for no Medium in the
Text between Christ and his Servants.
If my Kingdome were of this world, my Ser-
vants would do their duties, my Servants
would fight for me.

Since Authority hath been disputed,
though the Word hath been kept, the
Power of a King hath been much eclip-
sed, so that now we may admit of this
distinction; a King Nominall, and a
King Reall, a Person so called, and a
Personage that is so indeed.

Theopompus King of Sparta, to take
off the Odium of absolute Royalty,
brought in (as Plutarch observes)
those five Members called the Ephori,
and these (as is observed) so ordered
and moulded the Lacedemonian State,
that (after) Kings had nothing left
but the Name only: And indeed
with such, with Nominall Kings, a
Co-ordination may very well be; but then
they cannot take up the words of my
Text and say, My Kingdome, My Ser-
vants, or my Subjects, But, our King-
dome, our Servants, and our Subjects
will fight for us: For indeed no No-
minall King can be the only Supreme,

Lib. Mo-
ral. Tract.
Against
an unlearn-
ed Ruler.

nor

Serm. 2. nor hath any Nominall King more then his share, and his personall interest in the Government.

Now such a King was not the King in the Text, he was *not only* in Name, but most *really*, and in power a King: God his Father, who set him upon the holy hill of *Sion*, he joyn'd none in Commission with him, he appointed no *Ephori*, no *five Members*, no *Committees* for to over-see him; to

Mat. 21.

him was given *αὐτῷ ἐξουσία* the whole Authority, all Power. The Government was settled upon his, and his *only shoulder*: He and he alone was

Isa. 9. 6.

Princeps pacis, the Prince of Peace: He and he only it was that could settle his Kingdom in peace: so that with such a King as he, impossible it is there should be a Co-ordination; as possible to have *two* Saviours of the world, as *two* Sovereignes of one and the same Kingdome, so that he might very well say, *My Kingdom*, for he had no compeer, no fellow in it; he might very well say, *My Servants*, for no *Co-equal*, he had to fight for him.

Indeed it is most apparent, our King in the Text he had a *Councell*,

a great Councell, a Councell inspired *Serm. 2.*
with the holy Ghost: He had twelve
Apostles, yet though there were twelve
of them, he was *Universis major*, he was
greater then his body, for *Colos. i. 18.*
He is the head of the body; he is the Head *Col. i. 18.*
of his Church.

And indeed, as the head of no man
is said to be the head of the *Arme*, or the
head of the *hand*, or the head of any
particular member, but the head of the
whole, the head of the body; even so
the King in my Text, he who is said
to be the head of his Church, he is not
head of this or that particular Mem-
ber, or of every personall body, but he
is the head of the whole, as they make
one body.

It is most true, every Member may
say, this is my Head, and every subject
may say, this is my King; but ~~is~~ the
Head, and the Head only, which can
say, *This is my body*; the King, and
the King only who can say, *This is*
my Kingdom. So that there may be
as well two Heads to one Body, as
two co-ordinate *Supremes* in one King-
dome. The King in my Text (it is
most clear) approves no such, where

Serm. 2. he hath to do; for he saith peremptorily, my Kingdome, my Servants, all but my self are Inferiours, all but my self are Subjects; If my Kingdome were of this World, my Servants would fight for me.

Indeed, if we look upon the great Councell of this King, if we look upon the Apostles, we shall finde they are in an hot contention, and make great debate, who should be the greatest among them. For when the King in my Text told them, Luke 23. 22. Truly the Sonne of Man goeth——It presently followes, There was strife among them which of them should be calented the greatest. Co-ordinate powers they will juggle: Take away this one King, and we shall finde none. For as *pluralitas Deorum est nullitas*, As he who makes many, makes no God, even so he who in one Kingdome makes more then one, makes indeed no King at all. For Mat. 26. 31. Smite the Shepherd and the Sheep shall be scattered. Take away the head, and the body, like the limbs of Medea's Brother, they will lie uselesse, and scattered about the Kingdome. For when the King

King in my text was but apprehended, *Serm. 2.*
and taken away by Souldiers, you shall
find even of his dearest servants, and of
his Bosom Counsellors there was not
a man stuck unto him.

So that indeed a Kingdome admits
no other then of this Division, *So-
veraigne and Servants, King and Subjects;*
for take Sovereignty from the King,
and the World shall soon find he will
grow a Servant quickly; for as the
Disciples, even so all Co-ordinates, they
are ambitious to write this stile, *my
Kingdome, my Servants.* And so to the
last considerable.

How far Subjects are Servants,
which according to my Text hath this
extent, Servants to defend their So-
veraign from both injury and impris-
onment: For, saith the King in my
Text, *If my Kingdome were of this world,*
my Servants would fight; and then adds
for what, *That I should not be delivered to
the Jews.*

1. They would fight.

2. They would fight in this cause,
that I should not be thus abused, that
I should not be thus delivered to the
Jews.

Serm. 2. 1. *My Servants would fight.*

Our Blessed Sovereigne being to make his Plea before a Pagan Judge, before one who regarded neither *Moses* nor the Prophets, useth not *Scripture* but *Reason* to convince him, and that such a Reason as the very Law of Nations had agreed upon, viz. That Subjects ought to fight for their King: And therefore concludes negatively, In as much as none fight for me, my Kingdome is not of this World, for if it were, my servants would fight.

My Servants. This word *Servant* it may have a Despicable, and it may have an Honourable estimate; It may imply a Subject and somewhat more, or it may imply a Subject and somewhat lesse.

In that phrase of Scripture, *Servants obey your Masters*; The word *Servant* there, it implieth somewhat lesse than a Subject, one who is either a Slave, or serves for Hire; or is under despicable and meane commands. But in these places of Scripture, where it is said, *My servant* *Moses*, *David my servant*; *O Ze-* *Hab. 2. 23. rubabel my servant*; Here *Servant*

1 Sam. 12.

7.

Psa. 78. 70.

Hag. 2. 23.

is more then a Subject, for it is an *Serm. 2.*
Honour even to Kings themselves to
be *Gods Servants*.

Whereas then it is said in the Text,
My servants, that is, such who as I
am not their Master, but their King,
relate unto me: By Servants we are
not to understand such who are under
a *Despoticall*, or *Magisteriall*, but such
who are under a *Paternal* and a *Regall*
Government, *My servants*, that is, *My*
Subjects. As if it were said; *If my*
Kingdome were of this world, my Subjects
would fight for me.

Indeed if we look upon the King
in the Text, as we are Christians, we
cannot but acknowledge that *His*
Kingdome, it is of all Kingdomes the
most absolute, in so much that Kings,
our Sovereigns, they are but his Ser-
vants. Yea, *Angels* and *Devils*,
Heaven, *Earth*, and all that therein
is are his Subjects, and all (if he please)
ready to fight for him, according to
that, *Judg. 5. 20. The Starres in*
their courses fought against Sisera;
Or, according to the saying of his
at his apprehension, *Mat. 26. 53.*
Where for his King he might have
D 3. had.

Serm. 2. had more then twelve legions of Angels. But being (as you have heard) his Kingdome is not of this world, we are to look upon this reason of his, only as it relates to the *Kings* of this world, for upon that supposition, doth he make this inference, *Then would my Servants fight for me.*

My Servants would fight. My Servants; They must be the Servants of a Royall Master, the Servants of a King, or no fighting; for Fighting it is the ultimate and last refuge, in so much that not the *Sword*, but the *Laws* must decide all private quarrels: No fighting where an *Appeal* lies, and appeal we both may and must, till we come to the Supreme. But when the Supreme is violated, he may take up the phrase in my Text, and say, *Then shall my servants fight.*

Mat. 26. When St. Peter in defence of his Master drew his Sword, the King in my Text (to shew that his Kingdome was not of this world) commands, *Put up againe thy Sword into its place, vers. 52.* As if he had said, let the Sword rest there, till some temporall King commands it: And then

Verf. 52.

then adds this reason. For, *All they that take the Sword, shall perish with the Sword.* All those who are not (as the Text implies) *Regis Ministri*, the Kings Men, the Kings Servants; All such for drawing their own Swords, deserve to perish by the Sword, by his Sword who may say in the words of my text, for as much as I have a Kingdome in this world, my Servants shall, and will fight for me. *Serm. 2.*

My servants would fight. To fight is to hazard Life and Limbe, the dearest things of this World. To fight, it implieth the leaving of Wife and Children, house and home, and to go where the Fight is: So that it may very well be doubted whether those servants have done their Duties, or those subjects discharged their Allegiance, who have lost only the paring of their nailes, or the Haire of their head; I mean nothing but their extraordinaries, nothing but their wonted wantonnesse and fulnesse for the Redemption of their Sovereign.

The King in my Text tells us, The Servants of a distressed King, they should rather be Commanders than

2 Sam. II.

II.

Serm. 2. Compounders, they should resolve, as did good Uriah, whilest The Arke, and Israel, and Judah abide in Tems, and my Lord Joab, and the Servants of the King are encamped in the open field; so long they will not joy in their own houses, they will not eat and drink and lie with their Wives. If my Kingdome were of this World (saith our Saviour) then would my Servants, (not plot how to save, restore, and secure themselves) but my Servants would fight. Those who are able and have hearts, they should not spend only their Breath, but even their Bloud, not only their Estates, but even themselves; when the case is so sad; that if they fight not, the King must suffer. Were my Kingdome of this world, my servants (saith our Saviour) would fight, yea would die, they would fight even to an Agony, rather then permit me thus to be delivered to the Jews.

And so we passe to the last particular—the cause which may both move and warrant for to fight, and that is injuries against Royall Majesty. Subjects must rather fight, then see their Sovereign delivered up to *Jews*.

2. *My Servants would fight, that I* Sermon 2.
should not be delivered to the Jews.

The Jews considered before they proved *Rebellious*, and did despight unto their King; they were the most glorious Nation under Heaven, Gods people, a people Honourable at home, and Feared abroad: but when they had so far degenerated as to fall foul both upon Gods Prophets, and Gods anointed, when they Ston'd the one, and Blasphem'd the other; from that time even unto this day they are become the most hatefull and odious people under Heaven, a people into whose hands rather then a King should come, *my servants would fight*, saith the King in my Text.

By Jewes in the Text then we may aptly understand not *only* the people of the Jews, but people of any Nation or language whatsoever, that shall be so Jewish, as to endeavour to make their King odious, so Jewish as to assault, Arraigne, and Crucifie their King; Subjects or Servants ought to fight, rather then to suffer their King to be in such hands.

Maximilian the Emperour passing

D S

his

Serm. 2. his censure upon four great King-
 domes, Germany, Spain, France, and
 R. } *Regū* England. He makes the King of
 Hom.
 Asin. England to be worse then *Rex Jude-*
 Diab. *orum*, then King of Jewes, for he
 plainly calls him, *Rex Diabolorum*, the
 King of Devils, conceiting that none
 but Jews or Devils would lay hands
 upon Gods Anointed. So that indeed
 were it only to avoid this Scandall, on-
 ly to prevent the Dishonour and Curse,
 which Rebellion brings upon a Nati-
 on, Subjects ought rather to fight,
 then to see their King delivered up to
 the Power and Malice, either of Jews
 or Devils. My servants would fight that I
 should not be delivered to the Jews, saith
 the Text.

Would fight. Fighting I have shewed,
 and we all know it is the hazard of
 our lives, a hazard that may not rashly,
 and for every *punctilio* be undertaken:
 A man who would fight and die as a
 Christian, he must first sit down and
 consider whither his soul shall go, if he
 die in that fight.

It is well known there are in the
 World, who will sooner fight for a
 Mistress (I had almost said a whore)
 then

then for a King; who are hotter in *Serm. 2.*
 vindication of a lie, then of ten thousand
 lies put upon a Sovereign: who
 will sooner draw upon refusal of the
 Kings health, then to keep a Kings
 Head upon his shoulders: rather upon
 a Resene (though for just debt)
 then for the Redemption of a King;
 suffering even for their Liberties. But
 for these and the like fights, Scripture
 hath no warrant, for these and the like
 quarrels no good King would say,
Then shall my servants fight.

To speak then only a word of so
 great a point, I conceive this is a sure
 foundation [No man may fight, or
 venture his life for that, which in
 cool blood, judgement and right rea-
 son is not dearer then life] and of this
 nature there are not many things in
 the World. No profit, no pleasure
 can be this good; for skin for skin, and
 all that a man hath, he ought in right
 reason to part with, rather then his
 life; for of all things pleasant and pro-
 fitable, Life is the dearest.

Indeed *Bornum* *Honestum*, that
 good which is *Honest*, *Honourable*,
Religious, for those there are cases in
 which

Serm. 2. which a man may dare to die; for *Ver-
1 Tim. 4. 8:* tue, Piety, and publick goods, they may be
dearer then life it self; for seeing god-
liness hath not only a promise of this
life, but also of that which is to come;
a life lost or laid down for it, may have
what this World cannot give, an hea-
venly recompence.

Rom. 5. 7. Peradventure for a good
man some would dare to die. The Rule
of Charity is, *Love thy Neighbour, as,
not better then thy selfe,* so that in-
deed to lay down our life to save ano-
thers, unlesse there be in that other
some excellency which may counter-
poise a life, we may not be so far
wanting to our selves as to lay down a
life. So that in a word, to give issue
to the present point; I conceive, ac-
cording to the Tenor of my Text, it
must be a publick person, a person
exalted either by Majesty or Piety a-
bove his Brethren, a person whose life
is of more consequence then are many
particulars, for whom many particu-
lars may dare to lay down their lives,
for whom many particulars may dare
to fight.

In the Body naturall, right reason
tells

tells us we ought to venture any *Serm. 2.*
Member rather than the head, for as
much as the head, it is the guide, the
Governour, the preserver of the
whole: even so in the *Body politick*,
for as much as *all but the head* are
Members; for the Head, for the Su-
preme, for the Protector, and Defender
of the whole, there is not a Member
but may dare to fight, yea not a Mem-
ber (which is able) but when that's in
perill must fight. For according to
the vote even of all Nations, saith our
Saviour unto Pilate, were I such a King
as you take me for, my Servants would
take up Arms, my Servants would not
suffer me thus to be delivered to the
Jews.

Act. 4. The Jews (you may finde)
were so averse unto their Sovereign,
and so extremely bent to destroy his
memory, that their great Councell, the
Sanhedrim, forbade all further addres-
ses to him, straitly commanding, *vers. 18.*
That the Apostles should not speak at all, or
teach in the Name of Jesus: They would
have nothing done in the Name of
their King.

Now here began the tryall of his
Subjects,

Serm. 2. Subjects; here was the experience of the loyalty of his Servants; for when it was now grown capitall, and deemed as Treason to speak in the Name of their King, when they were straitly commanded to take no Commission in his name, nor to teach in the Name of Jesus: Behold even then, *Act. 8. 28.* *They filled Jerusalem with their Doctrine,* not fearing to charge the very Councell with the bloud and infamy of their King, *ver. 30.* saying, *whom ye slew, and hanged on a Tree.*

Now as the spirituall Subjects of Christ were thus tryed, when Christianity was at stake, even so then are secular and temporall Subjects tryed, when Monarchy and Regality is in question? As then Christians, by suffering, must uphold the spirituall, even so Subjects by fighting must uphold the temporall: for were I a temporall King, saith our Saviour in my Text, before the Jewes should thus insult over me, *my servants would fight.* My Servants for a Royall and a publick would not spare to lay down the lives of their private persons.

2 Sam. 21. The men of David
— sware

sware unto him, Thou shalt go no more out with us to battell, that thou quench not the Light of Israel. They would spend their own lives rather then see the light of Israel put out; they will much rather venture their own persons, then the person of their King; yea, they plainly tell him, and that to his face, *Thou art worth ten thousand of us.* So that you see in right reason to defend a King, to defend him upon whose person depends the peace and prosperity of a Kingdome, to defend him who is worth ten thousand, *that is all of us*; there is (I say) in conscience and right reason, cause and warrant enough, that the servants of such an one fight, yea, die for him.

Instances might be given (and those not a few) even of Pagans, who, albeit they had no after-hopes, as Christians have, yet for a publick good, for the peace and safety of a Kingdome they have dared to die. *Codrus* the Athenian, *Curtius* the Roman, both gave themselves up for the good of their Country. And indeed, whether it be to King or Country,

Serm. 2. try, none of us are upon the tryall, none of us can be said to be well affected till we are even upon our perill; when the King is in danger to be delivered to his enemies, then is the time, then must his servants fight. Were my Kingdome of this world, now, even now at this time, (saith the King in my Text) my servants would fight, for they would not now *I should be thus delivered to the Jewes.* To close this point.

That same distinction, which Chancellor *Elsmore* in his days pronounced *dangerous*, and Judge *Cooke* in his pronounced *damnable*; even that which those Patriots would not passe for Law, some Divines of late have past for Gospell, preaching it lawfull to fight against a King in his personall, so they fight for him in his politick capacity.

I confesse I cannot make this to agree with my Text, for my Text it speaks only of that capacity, in respect to which, a King may be taken, delivered up, Arraigned, Condemned, Crucified; my servants would fight that I should not be delivered to the Jewes,

Jews, saith my Text. Now how our *Serm. 2.*
Saviour could be delivered in any but
a *personall* capacity, how he could be
bought, and sold, apprehended, and
nayed to a Crosse, but only in a
personall capacity, imagine I cannot.
And in this, and this only capacity
the Text requires, that his Subjects
fight for him; *my servants would fight,*
that I (that this very person of mine)
should not be delivered.

In a word, to draw up all, Every
man, who fights, should seriously
consider whether God will reward
him for so fighting; consider whether
in the face of God he can say with
St. Paul, *I have fought a good fight,* for *Tim. 4. 7.*
without a good fight no Crown.

He who fights for his *own ends*, and
his private interest, he who kills men
(as some do beasts, for their skinnes)
for their *estates*, he who without any
regard to the *Cause*, fights on; such as
these can hardly say, I have fought a
good fight.

The good fight, which St. Paul
fought, it was against his *Rebellious* *Rom. 7. 25*
Members; the Warre he waged, it
only was to reduce them into subje-
ction.

Serm. 2. Actions, and to bring them into obedience to the Mind. And indeed, the good fight supposed in the Text, it is against *Rebellious Members*, 'tis against Traytors, 'tis against such who violate *Soveraignty*, and are vexatious to the Lords Anointed. For against such (saith our Saviour in my Text) against such would my servants fight, who would deliver me to the *Jewes*: *Then would my servants fight, that I should not be delivered to the Jewes.*

Well, to the *Jewes* he is delivered; they had him: yea, saith the Scripture, they *hang'd* him, they made him a way, they did him all the *despight* that *Devill* or *Malice* could invent; yea, 'tis recorded that they gave money, and bought him for this end: And shall we leave him in their hands? Truly no.

Act. 3. 13.

For, *The God of Abraham, and of Isaac, and Jacob, The God of our Fathers* hath glorified his Sonne *Jesus*, whom ye delivered up. He who was basely and perfidiously bought and sold, and delivered to the *Jewes*, him, saith *St. Peter*, hath God glorified. Though

edi. Though then as he did his Son, God *Serm. 2.*
the may for a time permit even a good
it is and a Righteous King to suffer, yet
a even then, when his Servants either
who cannot or will not fight for him, then
ati shall the God of his Fathers glorifie
a him.

ny *Hof. 1. 7. I will have mercy upon the*
nts *house of Judah, and will save them, (I be-*
the *seech you observe the manner how)*
hi *Not by Bow, nor by Sword, nor by Battell, by*
the *Horses, or Horsemen, but I will save them*
by the Lord their God. When there is no
d servant to draw a Bow, no Subject
re to manage a Sword, no Army to fight
a Battell, when there is no visible ap-
at pearance of any force, then is Gods
a hour to shew mercy upon the house of
d Judah.

ll And indeed till mercy comes to
y Judah, there is little hopes of it in
of the meaner Tribes : Yea, it is most evi-
dent in the Gospell, that curse, which
for betraying and murthering their
King, is fixt upon the Jewes: this
cannot be taken off, till they strive
and study to restore their Sovereign.
No Act of Indempnity, but from
him; No Messiah, no deliverer, but
him,

Serm. 2. him, whom they have thus vilified, no Salvation till they make addressees, and returne unto this King.

Hos. 11. 1. Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves one head. When Judah the Royall, and Israel the Rebellious party, when these shal both accord under one head, then shall they be gathered, when they acknowledge and submit unto their only head, their King, then shall they be happy. And indeed the happinesse of us all depends upon the glorious returne of our gracious Sovereign. For,

Col. 3. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in Glory. When Christ our King shall return in glory, then, and not till then can we be glorious; that then we may all be glorified; so come and come quickly Lord Jesus. To whom as being King of Eternal glory, be all honour and glory, now and for ever, *Amen.*

Sit Deo omnis gloria.

THE
GRAND CONSPIRACY
OF
Jews against their King.

A S E R M O N Preached
in *January, 1649.*

J E R. 26. 14, 15.

*As for me, behold I am in your hand: do with me
as seemeth good and meet unto you. But know ye
for certain, that if ye put me to death, ye shall
surely bring innocent blood upon your selves,
and upon this City, and upon the Inhabitants
thereof, &c.*

L O N D O N,
Printed by E. C. for R. ROYSTON,
at the *Angel* in *Ivie-lane*, 1654.

GRAND COURT

IN SENATE
JANUARY 1874

REPORT
OF THE

COMMISSIONERS

OF THE LAND OFFICE
IN RESPONSE TO A RESOLUTION
PASSED BY THE SENATE
JANUARY 1874

ALBANY:

W. H. BARTHOLOMEW, PUBLISHER
1874

S E R M. III. Preached, 1649.

J O H N 19. 15.

Pilate saith unto them, Shall I crucifie your King?

IN these words we have two Persons of remarkable Cognizance, the President, and the Prisoner; *Pilate*, and the *King*. And indeed we cannot well understand the Text, before we consider how the President dealt with his Prisoner, how *Pilate* behaved and carried himself towards the *King*. LAM. 3. 13. you may read, *St. Peter* sharply checking the *Jewes* for denying him in the presence of *Pilate*, when he was determined to let him go; when Innocency and Majesty stood at the Barre, *Pilate* though a Pagan President, had so much honesty, so much

Con-

Serm. 3. Conscience, so much Compassion, that he studied rather to give an Absolution then a Sentence, *he was determined*, saith the Scripture, *ye* *Ἰησοῦς ὁ Πιλάτος*, from thenceforth, or some of the learned, for this cause, because a King, and because innocent, Pilate sought to release him. Pilate was so far from being ambitious to passe sentence upon a King, that he assayed and tryed many a way to put it off. I shall name four which are evident;

1. By proposall of his Innocency.
2. Of his Sorrowes.
3. Of his Majesty.
4. Of their own Credit, and Reputation.

First, He would have put off the Sentence, because indeed there was nothing worthy a Sentence in him. Behold I bring him forth to you, that ye may know I finde no fault in him, v. 8. No fault, no sentence: yea, and as it were an indignity for lesse then a King to judge a King, he sends him to his Peere, to Herod, Luke 13. he would have King Herod's verdict before he passed his own; yea, in preface

persecute his judgment for to quit *Serm. 3.*
him, I finde no fault in him, no nor
yet Herod. But whom Malice deli-
vers up, Innocence must not acquit;
for Envy like Rebellion hath alway
a designe against the person; yea,
the more worth in the person; the
more eager is his Persecution, *Joh. 7.*
46. when the Officers sent to appre-
hend him, brought this answer,
never man spake like this man; his
wisdom and sufficiency so astonished
them, they were now more then e-
ver set against him; when they saw
such was his perfections, that he was
ready to convert and draw all men
after him, as it is in *Joh. 11. 50.* then
as *Cajaphas*, so they, it is expedient for
us that he die the death for us, who
cannot reign if he live; for us, who
cannot live, if he do; for us, whose de-
signe hath been against his govern-
ment; for us, it is expedient that one,
yea, this one should die; his Wisdom,
his Innocence, his Perfections, his
Integrity; all his excellencies we are
to look upon, as so many perils, and
therefore to *Pilates* proposall of his
Innocency and Integrity, the chief
E Priests

Serm. 3. Priests Officers returne this Acclamation, *Crucifie him, Crucifie him.*

Secondly, As by proposall of his Innocency, even so also of his sorrowes, *Pilate* sought his delivery; for whereas in most men, there is so much naturall compassion, that when we see a very Malefactor in bitterness of spirit, our bowels yerne, and we grow tender; *Pilate* thought to produce an Innocent in such a plight, to shew one who had not deserved a stripe, even to satisfie them so scourged, that his blood might become a mantle to him. *Pilate*, I say, thought this, this if any thing might save his life, and therefore in this plight he saith, *Behold the Man*: but no sorrowes which are not mortall, no sufferings which are not deadly, no blood but the heart blood can satisfie the malicious; and therefore albeit crown'd with Thorns, and flea'd with Whips, they still cry, *Execution, Execution, let him be Crucified, let him be Crucified.*

Thirdly, Not only by proposall of his Innocency and his sorrowes, but as he was a King, as he was the seat of Majesty,

Majesty, as he was Royall, so also *Serm. 3.*
Pilate sought his deliverance, and
therefore in the verse immediately
before the Text, he saith unto the
Jewes, *Behold your King*, ver. 14. Of
the same person of whom he said,
Behold the Man, he now changing
his style saith, *Behold your King*: as
if he thus said, if his sorrowes as a
man move you not, behold him as a
King: Behold a King deprived of all
his comforts, spoiled of all his goods,
sold by his Brethren, apprehended
by his Subjects, scourged as a Villain,
derided as a fool: Behold a King,
who hath no other use of Majesty,
but to aggravate his misery. Behold
a King, whose sufferings are as tran-
scendent as his person. Behold a
King, who hath suffered things bit-
terer then death. Behold a King, yea,
your King, how he hath suffered
even every thing but death. And will
not this satisfie and content you?
No, even all this will not do: For
as some timorous fools, who though
an Eele be flead, fear it while it yet
stirs; and as cowards think no safe-
ty while life appears, even so the

Serm. 3. *Rebellious Jewes, as if their King might have outlived his wounds, recovered his losses, and turned his Reed into a Scepter; when Pilate said, Behold your King; as if King were the bitterest of all Corrasives, they cry out more fierce then ever, Tolle, Tolle, away with him, away with him, Justice and Execution both, Crucifie him, Crucifie him: And so we are brought to my Text, which was the last attempt; for when Pilate saw that neither his innocency, nor his sorrowes, nor his Majesty could prevail, he then argeth even their own credit: As if he had thus said, If neither his being without a fault, nor his being in so heavy a plight, nor yet his being a King; yet for your own respects, and for your own repute spare the Sentence; for what is done unto your King will fall upon your selves, it will be dishonourable to you, and the whole Nation, when it shall be said, your King was Crucified. And thus you have the coherence and the reason why Pilate said unto them, shall I Crucifie your King?*

Now

Now for the methodicall and better *Serm. 3.*
handling of the words, we shall consider of these two points, 1. To put a King to death, is against the judgement both of Jew and Gentile, *Pilate* and the chief Priests. 2. What Jew and Gentile do against Judgement and Conscience, that they do most barbarously, *Crucifie a King*.

1. To put a King to death is against the judgement both of Jew and Gentile. Jew and Gentile, it was the old division of the World; and thus *St. Paul* takes it, *Rom. 2. 9.* where saith he, *Tribulation and anguish upon every Soul of man that doth evil; of the Jew first, and also of the Gentile; that is upon every soul, upon all men; so that indeed the judgement of Jew and Gentile, it is the judgement of the whole World. Now that the judgement of Jew and Gentile were against this damnable and most horrid act, the putting of a King to death, this is evident, should we go no further then the present verse; for Pilate the Representative of the Gentiles, the chief Priests, and Heads and Rulers of the*

Serm. 3. Jews, both these in this very Text declare against it. First, besides all that hath been already said, these very words in my Text argue *Pilate* disavowing of it, *Shall I Crucifie your King?* Shall I passe Sentence of Death upon a King? Shall I deal with your King as with a Rogue? Send him to the Gibbet? Shall I do this? not I, *ver. 6.* if you will deal so with him, do it your selves, and therefore *Pilate* saith unto them, *take ye him and Crucifie him;* his Judgement and his Conscience abhorred the cruelty. And indeed no wonder, for if, as a Roman Historian, *Regium nomen gentes, quæ sub Regibus sunt, pro Deo colunt:* If the Gentiles, who lived under Kings, esteemed the very name of a King as a deity, no wonder to hear a Roman President startle at the Sentence of a King. No wonder to hear *Pilate* say, *Shall I Crucifie your King?* For they who thus had the very name, they must needs have the person in veneration. Now as the Gentiles, so the very Jews in Judgement abhorred the very fact, abhorred the put-

*Quintus
Curtius.*

putting of their King to death. For *Serm. 3.*
 when Pilate said, *Shall I Crucifie your King?* Mark what immediately followeth, *the chief Priests answered, We have no King but Cesar: we have no such King, he is no King of ours; were he our King, we would not conspire his ruine; were he our King, we would not have apprehended and arraigned him; were he our King, we would not thus prosecute him: The chief Priests answered, We have no King but Cesar.*

The Jews then it is evident, not in his regall, but in his personall capacity, did persecute our Saviour, not as King, but as Jesus of Nazareth they brought him to his block. For in the 19. ver. when Pilate had made this inscription, *J. N. R. J. Jesus of Nazareth King of the Jews*, the chief Priests became suitors to him to change the title, and to write, he said *I am King of the Jews*, ver. 21. they would not by any means he should be crucified under the notion and title of a King. Indeed as of one aspiring to it they would have had it, but that they should be such cursed

Serm. 3. wretches, as to bring a reall King unto a Crosse; this even the Jewes abhorred, write him not King, but that he said I am King. And indeed no wonder, for if we search the Scriptures, and observe but how highly, and to what end the Spirit of God useth the Name of a King, we shall finde the Jewes had very good reason to reverence a King. For to shew that the person and stile of a King implies a full confluence of excellencies, when the Spirit of God makes an extraordinary allusion, you shall finde he usually borroweth from a King. *Judg. 8. 18.* When Gideon asked Zeba and Zalmunna, What manner of men they were whom they slew at Tabor? They answered in the 18. vers. as thou art, so are they, each one resembled the Children of a King. The high expression for ornament or beauty it is borrowed from a King, as the children of a King. *Psal. 45. 14.* The Kings Daughter is all glorious within: yea, and without too, for in the 15. v. She shall be brought unto the King in rayment of Needle-work. When the Spirit of God speaks of Grace, and

and glory, both allusions relate unto *Serm. 3.*
the King; yea, so are the files of
God and King interwoven in holy
writ, that God is pleased not only
to be called by theirs, but to allow
them to be called by his Name. *Psal.*
10. 18. The Lord is King for ever
and ever, the Lord our God he is a
King: And as God is a King, even
so the Jewes knew it was no blasphem-
my to call a King a God; for I have
said, *ye are Gods*, saith the Lord: yea
the most odious and highest accusati-
on that could be forged against poor
Naboth, was in *1 King. 31. 10.*
Thou didst blaspheme God and the King.
Whereas then the Jewes were in
the Book of God thus instructed
of the Majesty, and excellency of a
King, *Exod. 2. 28. Their Law for-*
bidding them to revile their God, or
so much as in thought to curse the King,
Eccles. 10. 20. 'tis no wonder to
hear them disclaime their Sovereign,
and to deny him their King, whose
life they hunted after; Shall I Crucifie
your King, saith Pilate? The chiefe
Priests answered, We have no King but
Cesar.

Serm. 3.

Though they destroyed and made away him who was indeed their King, yet they would not subscribe, they would not as King own either the butchering or betraying of him, so that you see both *Pilate* and the chief Priests, both Jew and Gentile, they would both wash their hands from this foul offence, they would not, did not put a King to death. The Judgement both of Jew and Gentile was against it.

The Application of this point shall teach us, to take heed that we do not betray our Consciences, that we do not either for fear, or favour, for covetousnesse or malice go against our own Consciences, do against our own Judgement. Most true it is that of the Poet, *Nemo repente fit turpissimus*, No man at the first mounts to the height of wickednesse; but he who declines his Judgement, and he who can stretch or shrink his Conscience, as advantage admonisheth, such a one is preparing to all manner of enormities.

Pilate and the chief Priests in my Text, they are fearfull examples of
this

this truth, for when Fear fate upon *Serm. 3.*
the Bench, and Malice stood Solicitor
at the Barre; the poor King with all
his Innocence, and for all his wis-
dome, was sure to miscarry in the
tryall: *Mat. 27. 24.* When Pilate saw
that he could prevail nothing, but that
rather a tumult was made, he took
water and washed his hands, saying, I
am innocent of the bloud of this just per-
son: See here in Pilate, how Affecti-
on and Judgement; how Fear and
Conscience struggle: his Judgement
that tells him the person was just, the
bloud innocent, the King faultlesse,
and therefore as if the washing of
his hands would have cleered his
Conscience, he calls for water and
doth that; but him, whom his Judge-
ment and Conscience pronounced in-
nocent, him whom as a just perion and
a King, he would have delivered, even
him, when fear suggested the fury of
a multitude, when fear suggested a
complaine to *Cesar*, when fear
startled him with the hazard of him-
self, then I say, even him whom
Judgement acquitted, Fear con-
demnes; him, whom Conscience pro-
nounced

Serm. 3. nounced just, Fear delivers up him, who as a King, he was loath to Crucifie, even him, though a King, and a just one too, he will rather send to a Crosse, then venture a Crosse himselfe. So that indeed not only the King in my Text, but even *Pilate*, the Lord President himself, he had instead of a Scepter, but a Reed, a Reed shaken with the winde, a Reed not able to stand in judgement, a Scepter that must bend as fear would have it.

When *Caiaphas* sate in Councell on the King in my Text, you shall finde he did not consider what was just, but what was safe; *John 11. 49. Ye know nothing at all: as if he had said, if ye move upon Principles of Right, Law, and justice, ye can do nothing, by them ye cannot take him away; but if ye consider the exigences of State, the safety of our selves, the security of the people, then expedient it is that one should die, ver. 50. And indeed which of us is there that hath not a Caiaphas in his bosome? Which of us is there that doth not rather consider the expediency then the justice of an Action?*

Isaiah 10.

which

which of us do not consider whether *Serm. 3.*
 what we do be not rather secure, then
 conscionable? much more posing an
 outward broile, then an inward peace;
 and is not this the way to become as
 so many *Pilates*? Men who will sa-
 crifice both Judgement, Loyalty,
 Conscience and all honesty to avoid
 an inconvenience. When *Pilate* gave
 care unto his feares, he feares not
 with the same lips to sentence, whom
 but now he pronounced without a
 fault.

Now the good God grant that
 there be not a curse impending over
 this Land, even for such Judges; for
 such who have rather steered by their
 Feares, then by their Consciences;
 for such who have rather for expe-
 diency then Justice, condemned the
 Innocent.

Again, as *Pilates* feare, even so
 the Pride, the Ambition and Malice
 of the chief Priest, these also per-
 verted judgement, and these made
 the Conscience passe what they plea-
 sed: *Mat. 27. 18. Pilate knew that*
for envy they had delivered him, the
persecution of the King was a meer
piece

Serm. 3. piece of envy; they had nothing to lay to his charge, nothing could they prove, nay, nothing did they pretend but some State and forged suggestions: *John 11. 48.* If we let him alone all men will believe on him, and the Romans shall come and take away both our King and Nation. Because they were jealous of the Romans, therefore must he be taken away, whereas indeed the Romans were reserved to be the avengers of his blood. The Romans came not till that time was come, in which his blood was required of them and their children, *vers. 12.* Sometimes his charge is, he made himself a King, whereas indeed he was no admitted, no elected, but a native King, *born King of the Jews. Mat. 2. 2.* yea in *vers. 7.* He ought to die, because he made himself the Son of God; see the peevishness of envy, they accuse him for being what he could not but be from all eternity, the begotten of the Father, and no sooner born, then born a King; and yet because the Son of God, and because a King, he must die the death; yea, yet tis worth the time to see,

See, how when Envy and Malice per- *Serm. 3.*
 secutes, so the person fals, they care
 not by what means; care not to ruine
 themselves, so they see but his fall: The
 chief Priests in my Text, those who
 pretended their King must therefore
 die, because if not, *Venient Romani*, the
 Romans will come in, even these, ra-
 ther then he shall not die, will lay
 down even their own necks to the Ro-
 man servitude; for as if they were the
 fast friends, and greatest honourers of
Cesar, who but they cry out, *We have*
no King but Cesar? Crucifie Christ, de-
 stroy Jesus, for behold we are for the
 Roman party, *no King but Cesar.*

They who know any thing of
 the Jewish story, cannot but know
Cesar, the Roman foraine power,
 those were to the Jews the most
 hatefull things under Heaven: and
 yet to glut their spleen, and to satisfie
 their envy, behold *Cesar* preferred to
 Christ, and a foraine jurisdiction
 before their own King: to such a
 madnesse are men brought, when lea-
 ving judgement and conscience, they
 follow the wilde byas of corrupt af-
 fections.

Serm. 3. I shall conclude this point with that of the Prophet *Isay*, *Isa. 8. 6.* For as much as the people refuse the waters of *Shiloah* that go softly, for as much as this people, for as much as the *Jewes*, would not have him to reign over them, who like the waters of *Shiloah*, was meek, calme and quiet, behold what the Lord threateneth, and they found, now therefore saith the Lord, *vers. 7.* I will bring upon them *Waters of the River*, strong and many: they who could not be content with a calme, behold the Lord threatneth to send them a tempest; they who must needs make away a quiet and a peaceable King, a King of their own, upon such the Lord threatens, and hath sent the waters of the River strong and many, and these, as it is in the same verse, shall come up over all his Channels, and go over all his bankes. And indeed what is juster then an inundation, even of blood it self, to sweep away such a people who have broken down all the bankes, violated all the muni-ments, and loosned all the ties of Religion, Law, Reason, Conscience?

ence? for thus did Pilate, and thus *Serm. 3.*
did the Jewes, when the one for fear,
and the other for envy, delivered to
death the Lord of life: for as you have
heard, the Judgement and Conscience
of both concluded it was not lawfull,
it was not warrantable to Crucifie a
King.

And so passe from their Passion to
our Saviours, from their judgement,
to their Execution, and shall thence
evidently prove this second Generall;
That what Jew and Gentile do a-
gainst Conscience, and Judgement,
that they do most barbarously Crucifie
a King. Judgement, Reason, Con-
science, are those lights and gifts by
which men are exalted and dignified
above Beasts; so that indeed when
Men degenerate from these, they
became as Beasts, making as they do,
only their Lusts and Passions to be
their guides: and hence it comes,
that whereas every man should be
homo homini Deus, as a God and hel-
per to another, most men are as the
inverted saying, *homo homini Lupus*:
speak I of Job? of David? or of the
Lion? In my Text we have an exam-
ple.

Serm. 3. when the Superior falls into the hands of the Inferior; *Asperius nihil est humili quum surgit in altum*, Exalted beggary makes the exactest Tyrannie. *Satis est prostrasse Leoni*, To the offended Lyon, to injured Majesty, submission may passe for satisfaction; but if the Lyon himself chance to be brought under, then as it is in the fable *Calcat jacentem vulgus*, The very Asse will finde a heel to kick him. *Job. 29. 25. Job, who when he dwelt as a King in the Army, when it pleased God to suffer him to be Plundred, Sequestred, and brought low, you shall read, whose Father he disdained to set with the dogs of his flock, Job 30. 1. even these had him in derision. King David, though a good man, and a good King, yet in Psal. 35. 15. In mine adversity, saith he, they rejoyced, they, who? It followeth, the Abjeets, the very scumme of the people, gathered themselves together against me; and would you know how they used him? they did tear him and ceased not. But what speak I of Job? of David? or of the Lion? In my Text we have an example*

ple surpassing all; for when the Lyon *Serm. 3.*
of the Tribe of *Judah* fell into the
hands of the Beasts of the people,
when the King of the Jews fell into
the hands of his Subjects, when God
himself yielded up himself unto the
power of men; never was there such
a piece of cruelty, as was then com-
mitted; never did Wolfe so use a
Lamb, as the Lamb of God was used;
for, which is the sum and Catastrophe
of this wofull Tragedy, they Cruci-
fied their King.

Pilate who (as you have heard,
had the examination of the cause,
when he had sifted and scanned all
he could; when he heard all that could
be said, and examined all that could
be proved, his conclusion is, he could
finde nothing but envy in the whole:
Pilate knew that for envy they had de-
livered him, Mat. 27. 18. And indeed
this envy, though it grew not mature
and to the height till now, yet we
finde it begun even in the begin-
ning of his reign: for what was it
but envy which moved *Herod* to
make him runne before he could
go? what but ambition to the throne
made

Serm. 3. made him to seek his life? and indeed run through all his reign, and you shall find it was only the envy of his graces, that occasioned all affronts and disgrace unto him: For in the very hour and power of darknesse, such was the lustre of his innocence, that the President evidently saw it was for envy they delivered him. *Gen. 37.* you shall find how when *Joseph* the type of the King in my Text was envied and hated of his Brethren (though they knew no evil in the World by him) yet they could not speak peaceably unto him, *ver. 4.* *Envy is the bitterest persecutor in the World, Dan. 6. 3.* for as much as in *Daniel* there was an excellent spirit, the Princes who envied him (though they could quarrell at nothing but his piety) never left plotting against him, till they brought him to the Lions, *vs. 16.* Our Blessed Lord the Sovereign in my Text, when envy took him to taske, it never gave over till it brought him to the grave; nor would envy bring him thither but after an envious manner, Crucifying and killing him, even all the day long, exactly

actly verifying this our second obser-
vation, that what they did against
Judgement, and Conscience, they did
most barbarously. A glimpse of it I
shall endeavour to give you under these
two heads:

1. The Nobleness of the sufferer, *A King.*

2. The ignoblenesse of his sufferings,
They crucified him.

First, Let us look upon the Noble-
nesse of the sufferer, *A King.* It is a
Law much commended in this Law of
ours, that no man shall be tryed but *per
Pares*, by his equals, by his Peeres; and
indeed there may be an excellent rea-
son couched in it, for it is only Peers,
only Equals, only such who are liable
to the same casualties, who are truly
compassionate, and throughly sensible
of the like miseries.

Indeed sometimes, as the Father
towards the Children, even so *pater
patriæ*, the Father of his Countrey,
the King and Ruler of his people, he
is touched with, is tender and sensi-
ble of the grievances and pressures of
his people; and for this very end it
was, the King in my Text was born,
for

Serm. 3. for this very end it was he dyed, he was both the Saviour and Martyr of his people.

But so rare is a reciprocall Sympathy from the people to the King, that it is not improbable, therefore the King is above their Judgement, because amongst his Subjects he can have no Peers, none of his own rank, no equals, and therefore no impartiall Judges of his sufferings.

And of this there can be no greater President, then the person in my Text; for as there was never any sorrow like his sorrow, even so never lesse regard then he had; for behold a King upon the Crosse, and his Subjects reviling, mocking, and deriding of him: so that indeed before we can be truly and thoroughly sensible of this passion, of the passion of a King, we must put on higher then ordinary affections, we must be exalted, and through the grace of his blood, *Rev. 1. 6.* we must be made Kings our selves, that is, men of more high and royall conceptions; we must take it into a very serious consideration, how great a person, how Noble,

Noble, how Royall he was that suffered for us. *Serm. 3.*

I know there are some in the world, who are ready to say, what is a King but a man? As if there were nothing more in a King, then in an ordinary capacity: whereas to any man minding the book of God, it is evident, the King is far above his People, as the Hill above the Vale, or the Bramble below the Cedar: *Gen. 17.* When God renewed his Covenant, and promised a blessing extraordinary unto *Abraham*, he tels him, that he will not only make him exceeding fruitfull, but he would add this blessing also, *Kings shall come out of thee,* *vers. 6.*

Now if to be the Father of Kings were no more, then to be the Father of ordinary men, God in saying, *Kings shall come out of thee*, had said just nothing; and yet God, you see, as a speciall and singular favour, after the promise of a numerous issue, even of whole Nations, adds, as more then all that, *Kings shall come out of thee*; so that Kings in Gods esteem are more then ordinary men, more then

Serm. 3. then whole Nations. As God, so the man after Gods own heart, he thought, and knew so highly of a King, that he taxes it as one of the greatest favours upon Earth, to be allied to a King: 1 Sam. 18. 23. *Is it a light thing to be Sonne in Law to a King?* Yea, that cursed wretch Jezebel, who though she was full of bloud and iniquity, yet saith Jehu (then acting by Gods Spirit) in 2 Kings 9. 34. *Bury her, for she is a Kings Daughter.*

So that indeed, if we should weigh Kings in the ballance of the Sanctuary, it will be found that Kings will weigh much more than ordinary men: Whereas then it is said in my Text, *Shall I Crucifie your King?* We shall betray the passion, if we take not serious cognizance of the Subjects.

When Divines meditate, and speak of the Incarnation, we thinke it no mean portion, of that great blessing that God hath pleased to send, not some new Creature, not an Angell, not a Seraphim, but his Sonne, that the Sonne became flesh, that God blessed

bleſſed for ever, would become a *Serm. 3.*
Babe, this it even aſtoniſhed apprehenſion.

Now as it is not poſſible we ſhould conceive as we ought, of the Incarnation, unleſſe we conſider who was Incarnate, and who it was took fleſh upon him: even ſo of the Paſſion, Agony, and bitterneſſe of his ſufferings, we can never take any tolerable eſtimate, or any valuable proportion, unleſſe conſideration be firſt had of the nobleneſſe, and who was the perſon that did ſuffer: God (*qui omnia diſponit ſuaviter*) who ſweetly diſpoſes all things, though he had been pleaſed his Son ſhould be borne, yet had not his wiſdome had uſe of this relation, he would never have had him been born a King; or had he been born a King, he would never have taken ſuch order for the proclamation of it; he would never have brought wiſe men to *Jeruſalem*, to proclaim him King, neither would he ever have ſo guided the pen of *Pilate*, as to write upon the Croſſe, *Jeſus of Nazareth King of the Jewes*; but that his will was

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and

Serm. 3. and is, we should look upon him a King, as well as a Saviour.

Amongst us men (even the most envious of us) we look upon the fault and failings of Kings, as the most eminent wickedness. A wicked King, a Tyrant, a Murderer, we think the most execrable of all sinners; as some thought of those, *on whom the Tower of Siloe fell, Luk. 13. 4.* even so men generally hold of wicked Princes, even that they are sinners above them, that dwell about them.

To apply this then to our present purpose, if it be so that the eminency of Princes, and the excellency of Kings so dignifie and exalt their persons, that the same crimes in them are much more abominable, then in meaner persons; certainly then as their crimes, even so their sufferings must be proportionably aggravated by their persons the sufferings of a King must needs be as far beyond the sufferings of a Subject, as are the sins of a Prince beyond the sins of a Peasant.

Whereas then the person in my

Text

Text is a suffering King, we must not *Serm. 3.*
look upon his Sufferings as the suffer-
ings of an ordinary person, for look
by how much his person, by so much
doth his Passion exceed the Sons of
men; for if it be (as doubtlesse it is)
a great amplification of Gods good-
nesse, that he who suffered was a Son,
it must yet be more that this Son was
a King: for as an extraordinary fa-
vour of God to his people Israel, as the
Psalmist sayes, *Psal. 136. 17, 18. He*
smote great Kings, and slew mighty Kings
for their sakes.

When Kings suffer, Heaven hath a
great hand in it, *1 Sam. 18. The peo-*
ple of God, the Children of Israel, would
not let David their King go out to battaile
with them, because say they in the 3.
ver. Thou art worth ten thousands of us:
The Sufferings of the King must
have at least this valuation, for as
God knowes how many thousands
suffer in a King, even so we may as
soon count the Stars, as say for how
many millions of men this King did
suffer.

A reason then why this Sonne of
God, blessed for ever, was not only

Serm. 3. born of a Virgin, but born a King, and dyed a King; A reason of this may very well be, because he was to suffer the bitterest of all torments, because he was to suffer sorrow beyond Parallel, because he was to suffer such sorrow, like to which there was no sorrow; and this as man he could not have done, had he not been put into the most high and most honourable condition: For whether we look upon the tendernesse of his constitution, the exquisitenesse of his torture, the anguish and duration of the whole; all this had it been in the relation of a Subject, all this had it been in him, as a person of low condition, could not have amounted to what he did; for neither tendernesse nor torture, neither pain nor shame, neither smart nor sorrow, is so considerable and so valuable in any, as a Royall Subject.

Whereas then, the Sufferer in my Text, is not only a God, but a King also; not only a Saviour but a Sovereigne, in what capacity soever we look upon him, whether it be as God, or wether it be as Man: He was the
only

only Supreme, and Sovereign sufferer *Serm. 3.*
in the world.

Pass we then from the noblenesse
of the Sufferer, to take a glimpse of
the ignobleness of his Passions, imply-
ed in this word Crucifie, they Cru-
cified their King, ver. 11. It was said
of old, *Multorum manibus grande*
levatur opus, many hands make light
worke; but if we would piercingly
and exactly, look upon this Passion,
upon this murdering of a King, we
shall finde many hands indeed, but
for work the heavieſt that ever was
read of; and how could it well be
other, when the miseries of this poor
King was to satisfie the malice of
two parties? *Mat. 27. 1.* When the
morning was come, all the chief Priests,
and as the Greek hath it, the lay-
Presbyters, or the Elders of the people,
took counsell against Jesus to put him
to death; they who prepared, plotted,
and purposed their Kings destructi-
on, they who raised an Army, and
sent Swords and staves to apprehend
him, these were (you see) an As-
sembly of Priests and Elders, yet these
were not they that did the deed, these

Serm. 3. were not the Executioners, these Voted, but these did not Crucifie. Now in verse 27. of the same Chapter, you shall find the Souldiers of the Governours took Jesus into the common Hall, and gathered unto him the whole band of Souldiers, and they stripped him, they fooled him, verse 28. they crowned, they mockt him, they spit upon him, verse 29. and when they had sported enough at his sorrowes, then in the 35. verse of the Chapter, They Crucified him; they (not the Presbyters or Elders) but the Souldiers brought him to the block, they Crucified him. Not barely and simply put him to death, but they put him ad mortem crucis, to the death of the Crosse; and indeed this had not been Envyes Master-piece, had it not been so, had they not cloathed him with shame, as well as magerated him with pain; had they not put him as well to an ignominious, as an irksome death, Envy would have seemed too dull, and too cool a persecutor. *or avers but avows just*
 And therefore to expresse the zeal and activity of their cruelty, it is not said here, they slew, but they Crucified

ified him, that is, they inflicted on *Serm. 3.*
him the extremity of shame, sorrow,
death. To a person of Honour, and
especially to the fountain of Honour,
to a King, shame and dishonour, it is
bitterer then death: so that indeed it
is hard to say, whether the disposition
to, and manner of his death, was
not more affliction to the King, then
death it self: for if we look upon
these three particulars (though we
must passe over a thousand bitter-
nesses)

1. What was done before they
brought him to the Court of Justice?

2. What was done there?

3. What after Sentence? we shall
finde there was nothing done, but
what speaks Tyranny and Malice.

For first, to take off the appearance
of their Envy, and to make Malice
seem zeal unto the publick: behold
the King must be brought as a Pri-
soner to the Barre, and as a Male-
factor before the Court of Justice:
but if we observe the Tryall, we shall
finde nothing but envy and Malice
in it.

For in a place I now cited, *Mat. 27. 7.*

Serm. 3. I shewed unto you how the Priests and Elders took counsell against Jesus to put him to death, before ever they brought him to the Court of Justice, before ever any Proceſſe drawn, or witneſſes found out, the Priests and Elders had reſolved upon the queſtion, they ſate in Councell, and had agreed, the King muſt die, the Preſident muſt and ſhould give the Sentence of death upon him: So that indeed the bringing him before a Judge, the bringing the King before Annas, Caiaphas, Herod and Pilate, this his appearance at four ſeverall Courts, it was only to put a faire Face upon an ugly Sentence, it only was, by the mockery of juſtice to cloak the cruelty of malice; for before ever he came thither, the Countell had determined, Jeſus their King muſt die.

Secondly, ſee the carriage of the buſineſſe when it came there, and we ſhall finde that he was not tryed by any courſe of Law, or by any legall principles: for if we look upon him as before Caiaphas, before the chief Priests and the Elders, *Mat. 26. 59.*

we

we shall find that all his Judges were *Serm. 3.*
 parties, for the Scripture expressly
 saith, the chief Priests and Elders, and
 all the Councell sought false witnesse
 against Jesus, all the Councell, all
 that sate his Judges, or that did rise
 up in Judgment against him, they
 conspired and plotted how to put
 their King to death; or look we upon
 him as he stood before Pilate, before
 the President, and we shall finde it
 was the Multitude, it was the Tumult,
 it was Voices, not Law, that carryed
 the cause against him. When Pilate
 saw that he could not prevail any thing,
 but that rather a Tumult was made,
Mat. 27. 24. then he released Barab-
 bas, and delivered Jesus to be Crucified;
 Tumult and Votes, not Law or
 Justice, brought the King unto his
 Crosse.

Indeed in the 25. ver. of the said 27.
 Chapter of St. Matthew it is written,
 Then answered all the people, his blood
 be on us, and our children; the chiefe
 Priests and Elders, the prime and close
 managers of this designe, they inte-
 rest and involve the people to it, as
 if this had been an Act of the whole

Serm. 3. people, as if it had been the peoples desire to have their King cut off; all the people said, *his blood be upon us, and upon our Children.* Whereas indeed if we look close into the story, we shall find, that had the people been let alone, they would have been as they were some five dayes before, all for the King, they would have prosecuted their former engagement, and have brought their King to his City with safety and honour; they were more inclinable, as it is in *Mat. 21.* to cry *Hosanna*, then *Crucifie*, and had rather have strowed their garments in his way, then have imbrewed his in blood: *Mat. 27. 20.* *The chiefe Priests and Elders persuaded the multitude, the Leaders and Commanders they over-ruled the people;* yea if it were as hard to go into *Pilates*, as it was into *Cainphas Court*, there might then be more, or at least but few present at his tryall but such who were the Creatures and followers of the chief Priests and Elders; for you shall finde in the 18. of *Saint John* and the 17. verse *That the doore was shut, and Saint Peter*

Peter got not in, but upon the interest of Serm. 3. St. John; and no wonder if they spake as they were taught, Crucifie him, Crucifie him: yea, St. Peter in Acts 3. 17. imputes it to the ignorance of the people, which Pilate flatly layes to the fury of Rulers: and indeed, no People, nor Rulers, but were extreemly ignorant of what they did, when they did this, the foulest of attempts, Crucifie their King.

Thirdly, as you have seen what they did before they came unto the Court, and how things were carryed there, even so if we look upon what was done after Sentence, we shall finde nothing but Cruelty, nothing but a studiye mixture of Infamy and Sorrowes.

And this wil appear from these two things,

1. The place.
2. The Instrument of his death.

First, the place, Jerusalem, the Royall City, the City of David; and must it not needs be an aggravation of shame, and sorrow for the Sonne of David, for the King of Sion, there to lay his head upon the block, there to wear a Crowne of Thornes.

Serm. 3. Thonnes, and [there judicially to be put to death, where he, and he only should have sat upon the Throne? Indeed it was not done before his Palace, it was not done before his own doors, but it was done in *Ocidentalī parte*, it was done in the West part of the City, it was there done where it might bring most disgust and distaste upon him. *Mons Calvaria, id est decollatorum*, Mount Calvary, that is, according to *Jerome*, the place of common Execution, the place where Malefactors were beheaded; now there where that same day a couple of thieves were to be put to death, there, and in the midst of them (as if he had been like to one of them) as a Tyrant, a Traytor, a Murthrer, and a publick enemy, they Crucified their King, and they put to death even the Lord of glory: So that indeed, not only the place, but the very instrument of his death, that he should be nailed to the Crosse, be numbred among transgressors, and dye a Malefactor, this is to a King, to a righteous innocent King, a thing bitterer then death.

Secondly,

Secondly, And in a word then to *Serm. 3.* conclude this point, when the Jews were so Rebellious as to conspire and attempt the Killing of their King, they added this wickednesse above all, they killed him after the most ignominious way, after the most irksome and tedious invention, that those times had.

They were not so mercifull as to lay an Axe unto his throat, or a Sword unto his Heart, but in the places most remote, in the Hands and Feet, where they might multiply anguish, and not hasten death; where they might wound, but not kill; where they might afflict, but not dispatch; there they tormented, there they tortured, there they studied to grieve and vex his righteous Soul: So that of all the sad spectacles under Heaven, of all the cruelties that ever the Beasts of the people presented to the world, there is none like to oppressed Majesty: never is Ambition, Envy, Malice, or what brutish affection soever so predominant, never is Rage and Fury so highly, and so full fed as when it drinks the bloud Royall;
So.

Serm. 3. So that the saddest object that was ever yet recorded, it was this in my Text, the Betraying, the Buying, the Arraigning, the Deriding, and the Crucifying of their King.

Pilate abhorred and yet gave way unto it, the Jews denied and abjured it, yet did it; they were ashamed to own, yet not affraid to act the villany, Shall I Crucifie your King? saith Pilate, and do you think we would? say the Jews. We have no King but Caesar. A plain evidence that it was Fear, Passion, Envy, which against all Conscience, Law, Right or Reason, thus barbarously used a King. So that all now remaining, is to see what use we should make of it, and that I shall dispatch under these three heads.

1. It should teach us to be patient.
2. It should teach us to be charitable.
3. It should teach us to be penitent.

First, it should teach us to be patient, looking in all our crosses and troubles on a Crucified King. Well known is that Motto, *Bona agere, et mala pati Regium est*, To do good, and

and suffer evill; it is a Royall, and *Serm. 3.*
 Kingly part; and indeed never did any
 King so act this part, as the King in
 my Text; for if we look upon his con-
 cessions, and acts of grace, we shall
 find that they were beyond all that
 were ever granted.

And on the other side, if we look
 upon the injuries and indignities he
 suffered, if we look upon the provoca-
 tions, and vexations, the Insolence
 and Malice, Jealousies and Feares did
 heap upon him, we shall finde him a
 Patient beyond President, so that in-
 deed it is hard to say, whether this
 King did more good, or suffered more
 evill for us; such good he did, that
 except the integrety of his soule, he
 Sacrificed all the rest.

Such evill he endured, he lost but
 all which man could deprive him of,
 such good he did, that preserving
 what might make him a Saviour, he
 gave up even all; as he was a So-
 veraign; such evill he indured, that
 those very wretches, for whom he suf-
 fered, triumphed in his miseries, and
 (though his Subjects) gloried to in-
 sult upon him. So that indeed there
 cannot

Serm. 3. cannot be an exacter piece of patience
 then this harrowed and Crucified
 King: 1 Pet. 2. 2. Christ suffered for us,
 leaving us an example, that ye should follow
 his steps.

Our King not only suffered for sa-
 tisfaction, but also for imitation; so
 that indeed we are not only to look
 upon him as a Saviour, but also as a
 sufferer; not only who suffered for us,
 but also as one who made himselfe
 an example to teach us to suffer,
 and indeed in what can we suffer, in
 which we have not him for an exam-
 ple? Honour, Freedome, Estate,
 Friends, Life, these are the darlings
 that we dote upon; and in which of
 these can we so deeply suffer in, as
 our King did? In Honour we cannot,
 for his is the Throne, and ours but
 the Footstool; he the Fountaine,
 and we but the waile of his fulnesse.
 And yet in point of Honour never
 was such a sufferer as he was, and in-
 deed they could never have made
 him such a sufferer, had they not first
 wounded, and deuelled him of his
 Honour: we shall see in Num. 16.
 that grand and first conspiracy of

Corah,

Corab, Dathan, and Abiram, it began *Serm. 3.* with aspersions, and calumniating authority, *vers. 3.* Ye take too much upon you, they endeavoured to make Moses and Aaron appeare Tyrants, and usurpers upon the people: even so when the Jews had a designe and a desire to Crucifie their King, the first thing they endeavour is, to make him odious, and to lay (they care not how false, so prevalent) Treasons, misdemeanours, or any things hateful to his charge, *John 2. 17.* of whom it is there written, *The zeal of thy house hath eaten me up,* even him they accuse and traduce unto the people, as one who would destroy the Temple. He of whom it was written, *By me Kings Reign,* he who gave it in expresse charge, *Matth. 22. 21.* To give unto Caesar the things that are Caesars, yet even he, *Luke 22. 2.* stands there indicted for forbidding tribute to be paid to Caesar, and for being no friend to Caesar. He who indeed was *ipso veritas*, Truth it self, him they charge as an Impostor, or a Deceiver; He in whose mouth there was found no guile;

Serm. 3. guile, he who was as a Lamb without spot, even him as a Malefactor and a Villain, they deliver up. He who was the only one to save, his they traduce, and charge for the perverter of the people. Now I beseech you, which of us should not with patience heare, and bear the calumny of the people? which of us should no arme against accusations, slander, and evill Tongues, when you see the King of Glory, the King of Righteousnesse, the King of Peace, he has his honour laid in the dust, and has those things, which he never thought much lesse did, laid to his charge. Are we accused for Popish perverters of Religion, and as a Roman party? Is no more then our King was, who was charged to destroy that Temple of whose least profanation he was extreemly zealous. Are we defamed, reviled, persecuted, and undone, for what we never either thought or did? 'Tis but our Kings case. Should we be mocked as fools, spie upon as Jews, whipt as rogues, boxed as boyes, and all this injuriously too? Yet in all things we have a Royall President,

Kings, and the best of Kings suffering *Serm. 3.*
all this. So that in point of honour,
never was a greater violation then
what he suffered; first the Funerall of
his Honour, and then the Obsequies
of himself.

Again, as Dishonour, even so Re-
straint, it is a pressing grievance, especi-
ally when the estate that should
sweeten, and the Friends that should
comfort, are taken also; and yet if it
please God to put us to it, it is no
more then his own Son, no more then
his own Anointed, no more then the
King endured. In the 18. of *John*, ver.
12. *The Band, the Captaine, and Officers*
of the Jews, took Jesus, and bound him; the
Souldiers not only took, but bound
the King; not only so, but so disqui-
eted him, that as if they had a desire to
have distracted him, they suffered not
his eyes to sleep, nor the Temples of
his head to take any rest: Yea, not on-
ly so, but they crowned him with
thornes, and so amazed him with cru-
elty, that had not he been more King of
his Passions, then of his Subjects, mi-
series and sorrowes would have pre-
vented the Court of Justice.

Nor

Serm. 3. Nor do they only take his Freedom, but his Revenue also, *dividing his garments*, as 'tis in the 23. *verse* and casting lots for his coat. As for his allowance, we can read of nothing but gall, and vinegar; they fed him with nothing but reproach, scorn, and the bread of affliction; yea, where ordinary and common prisoners have the comfort of their friends, of twelve, till after Sentence we find not so much as one, (not so much as a Chaplain with him.) So that indeed as a great aggravation of his misery, and as a considerable augmentation of his sorrowes, the Prophet in his person saith, Isa. 63. 3. *I have trod the wine-press alone, and of the people there was none with me: none who would carry comfort were suffered to have access, or address unto him.* So that indeed, there was never such a captivity, never such a restraint, as this poor King had.

And therefore, should any of us come to that sad condition, as to lose Freedom, Estate, and which is bitterer, the consolation of our Friends, let us still remember the Son of God

the Son of *David*, the King of glory *Serm. 3.*
endured all this.

And yet there is a greater evidence
of his patience, then all this; and
that is, in this last act, in his so patient
submitting to an unjust Sentence, in
the meek resignation of his sacred
Majesty to the stool of wickednesse:
John 18. 6. He no sooner said to the
party that came to look him, *I am he*,
but for all their Swords and Staves,
they went backwards and fell to the
ground: a plain evidence that he
had power within to have blasted
their enterprise; but when he saw it
was Gods will that those Savages
should be his Instruments, when he
saw his hour was come, then see his
patience, he drinks the cup, carryeth
his own Crosse; and when he came to
Calvary, when he came to that West
where the Sun of righteousness was
to set, he laid his head upon the block,
stretching his armes at length, and so
as a Sheep to the slaughter, yeilds
without murmuring to be made a Sa-
crifice: So that if this example will
not, I know not what can move us to
be patient.

Mat.

Serm. 3.

Mat. 10. 24. *The Disciple is not above his Master, the Servant above his Lord.* If then the King be bound in chaines, why should the Noble murmur at linkes of Iron? If the King, the Royall Heire, be cast out of his Inheritance, out of Kingdome. Why should Subjects repine and fret at meaner losses? If the King were left comfortlesse, and tread the Wine presse alone, what sorrow can befall us which is not of meaner consequence? In a word if the Heavens have joyes and recompence enough for a suffering King, if to go from a corruptible to an incorruptible Crown, be an advantagious change, there can then be neither Pleasure nor Honour, nor any profit in this World so desirable, but it may and ought to be patiently lost, for Gods glory, and the preservation of a good conscience. For therefore also might our Saviour die a King, to teach us that no person is too great to suffer for Gods sake; no Glory, no Revenues, no Treasure, no not the Crown it self but is inferiour to a Conscience: St. Paul, Heb. 12. after he had

spend

spent a long series of examples as the Serm. 3.
most prevalent of all Presidents, heat
all brings in the sufferings of the
King; exhorting in vers. 2. To look
unto Jesus the Author and finisher of our
Faith, who for the joy that was set be-
fore him, endured the Crosse despising the
shame.

And indeed it was to no end after
him to bring any, for he was the su-
preme of all sufferers; so that what
Solomon Eccles. 2. 12. sayes of the Action,
the same may I say of the Passion of a
King, what can the man suffer, that
suffers after the King?

Behold then a Suffering King,
suffering in the strength of his years,
in umbilico terre, in the midst of the World, in the midst of his King-
domes. So sayes
Beda of
Calvary.

Behold John and Mary, and what
friends he had helplesse spectators,
behold in Luk. 23. 48. All the people
that came together to that sight, be-
holding the things which were done,
rent their breasts: and yet behold
on all that, some of his Subjects such
insolent revolters, that they exalt
and triumph over their King, living,
dying,

Serm. 3. dying, dead; living, as you have heard, they accused him for a Malefactor, and what not? dying they upbraided him, and mocked, saying, Mat. 27. 42. *If thou be a King, shew thyselfe: dead, they insulted, saying, ver. 63. Impostor ille, We remember that that deceiver said while he was yet alive, After three dayes I will rise.*

Come then in these sad times what crosse may come, be it the losse of credit, freedome, goods, friends, life, we have a patterne, and we are bound to look upon it; for, saith the Apostle, Heb. 12. 3. *Consider him that indured such contradiction of sinners; consider what the King suffered, and be thou patient.*

The second use, as the consideration of a Crucified King, should move us to be patient, the Disciple not being above his Master; even so, if we survey the Patient, we shall finde an example as full of Charity as of Patience, Luk. 23. 34. *Father forgive them, for they know not what they doe.*

Love and Charity, St. James calls them, Νόμον Βασιλικόν, James 2. 8. *The Kingly, the Royall Law,* and indeed

deed the King in my Text, as an employment truly regall, fulfilled it to a title, and for prooffe I shall need appeal no further, then to these his last words, *Father forgive them*; them, who? those even under whose Tyranny I now suffer, those that have been the causes, and contrivers of my death, those who have flead my skin, those who have furrowed my back, those who with Thornes have crowned my head, those who with their nailes, wounds and Crof-
ses, have brought me to this present extremity, even them, forgive them, O my Father. Nor only doth he pray but plead for their forgivenesse, for he not onely saith, *Father forgive them*, but therefore forgive them, *because they know not what they doe*.

Should we look into our own souls or almost into any but a Royall breast, we shall finde another accompt, another temper; for we do not use to extenuate, but to aggravate our injuries, we do not use to excuse but to accuse our adversaries; what was done casually, we are apt

G

to

Serm. 3.

Serm. 3. to say was done purposely, and what was done ignorantly, we are apt to say was done wilfully: Whereas if you look upon the carriage and charity of the King, you shall finde him so far from heightning, that he lesseneth all his injuries, *forgive them, for they know not what they do*; what Pilate attributed to Envy, the King extenuates and imputes to ignorance, *forgive them, for they know not*.

Virg.
Georg.
lib. 4.

And indeed Subjects do not know what it is to take away a King,—*Rege incolumi mens omnibus una est, Amisso rupere fidem*: Look what the Poet sayes of the King of Bees, the same is as true of the King of men, in his safety lyeth theirs; for though the Crown be to him that wears it a wreath of cares, yet to the Subject it is *vinculum pacis*, his bond of peace: the Hive, so long as the King of Bees reigneth, it aboundeth with Honey, abides in safety, every, even the poorest Bee enjoys its Cell; no plundering Droans, no sequestering Hornets, no dissension while he is in power, but (*amisso*) take him away, then it just happens to the poor Bees,

as

as it did to the Subjects of this de- *Serm. 3.*
 spised King: *Mat. 26. 31. Smite the*
Shepherd, and the Sheep shall be scattered;
 Crucifie the King, and farewell the
 Kingdom; so that very well might the
 Sovereign say, they did not know
 what they did, when they thus barba-
 rously murdered and slew their King,
Father forgive them, for they know not what
they do.

And have not we here a lesson well
 worth the learning? Shall God and
 the King be charitable, and shall not
 we? Shall they forgive, and we per-
 secute? Shall they be Mercifull, and we
 Tyrants one to another? It was wor-
 thy a King, and a King worthy our
 remembrance, who said, *I thanke God, I*
never found but my pity was above my
anger.

Had not the King in my Text been
 a King, whose wrath was much be-
 low his pity, of all men we had been
 most miserable. If so then we would
 have that in us, which we com-
 mended in others, that in us which
 we glorifie in our King, we must then
 not only magnifie, but imitate our
 King; we must judge charitably,

Serm. 3. forgive heartily our very enemies.

Our late Kings charity perswaded him, that it was not his person but his errors, which his Subjects Rebelled against; it was not their malice, but their scruples that put them upon it; just like the King in my Text, rather to weaknesse then wilfulnesse, rather to infirmity then to obstinacy, rather to ignorance then envy, he imputes the high miscarriages against him, Father forgive them, for they know not what they do.

Plu. Mor.
p. 422.

I shall conclude this point with that Heroick, and remarkable death of Phocion in Plutarchs Moralls, who when his Citizens had brought him to his draught, a little before he took off his Hemlocks; they asked him if he had any thing else to say? whereupon addressing his speech unto his Son, he thus said, I charge thee, and beseech thee, not to carry any Rancor and Malice in thy heart to the Athenians for my death; he charged him as a King, and besought him as a Father, to bury all injuries in the grave with him: His last Memento, his last remembrance to his Son, was, remember thou revenge not.

Now

Now if Magnanimity in a Heathen *Serm. 3.*
 did this, what should charity in a
 Christian, especially being animated
 with such Royall Presidents as we
 are? Though our blessed King in my
 Text, suffered such indignities, even
 the foulest that malice could impose on
 Majesty, though they spit upon him,
 Whipt him, and upon his very Crosse
 derided him, yet in the bitterness of
 that pain, behold his charity, *Father*
forgive them.

And so I passe to the last use of
 this point, and that is, that it should
 make us penitent; for it will appear,
 that it was not his, but our sins; not
 his, but our Enormous crimes that
 Crucified the King: *1 Sam. 12. 25.*
 the Prophet tels the people thus, *If ye*
shall do wickedly, ye shall be consumed,
both you and your King; not only ye,
 but your King, so that you see the
 wickednesse of a people may be the
 cause of a Kings destruction: If you
 do wickedly, not only you, but your
 King also shall come to ruine, ye and
 your King shall perish.

And indeed, which of us that is a
 Christian, doth not know that the

Serm. 3. King in my Text, was not only slain by, but even for his Subjects: *Isa. 53. 3.* He was wounded for our transgressions, he was bruised for our iniquities, yea in *vers. 7.* He was cut off from the Land of the living, but still it was for the iniquity of his people, for *it* straight followes, for the transgression of my people was he stricken: yea, not only of this King in my Text, but also of that good young King *Josiah*: in the vulgar Latin it is thus written, *Lam. 4. 20. Caput est in peccatis nostris*, The Anointed of the Lord is taken in our sins, for the sins of the people God took away their King. So that the losse of King, and a good King, may very well call for penitence.

That sad book of the *Lamentations*, it is conceived to be principally penned for the slaughter of their good King *Josiah*, for it is said, *2 Chron. 35. 25.* Behold they are written in the *Lamentations*, the *Lamentations* made for their good King they are upon Record, for indeed his losse was, as it appeares in the next Chapter, the forerunner of the losse of all.

The

The King in my Text (our blessed *Serm. 3*
 Lord and Saviour) when he had his
 Crosse upon his back, he was more
 troubled with the foresight of the
 misery of his people, then with his
 own death; and therefore saith, in
 Luk. 23. 28. *Daughters of Jerusalem,*
weep not for me, but weep for your
selves; weep not for me, saith the
King, for I am passing unto glory;
where I go, no disturbance can be,
no disturbance in the World, but to
you the daughters and Inhabitants of
Jerusalem, to you my death is the har-
binger of many deaths. For in the
29. vers. Behold the days are coming,
in the which barrennesse shall be held a
blessing; in which you will hold it
easier to lie under the weightiest
mountaine, then under the burthen
of my blood. You will rue the time,
that ever you Crucified your King:
And therefore, Weep not for me, but
for your selves. And indeed, good
Kings are sure Survivors must feel
their losse: good Kings are sure
they passe to peace, but seldome
or never leave peace behind them.
And therefore the taking away of a

Serm. 3. King, a good King, calls for penitence, and especially the taking away of this King.

In the fourth verse of our present Chapter, *Behold saith Pilate, I bring him forth unto you, that you may know I finde no fault in him; a faultlesse King cannot be put to death without a fault: would you know then whose fault it was? It was Pilates fault, it was the Jews fault, it was the Gentiles fault, yea, which is more, it was thy fault, and my fault, it was the fault even of us, who live at this day, our sins as well as his Subjects voted him to death.*

It was our Pride that brought him into derision, our Covetousnesse made him poor, our Bomp that stripped him, our Wrath that wounded him; It was our Drunkenesse that made him thirst, our Lust that procured his thornes, our Riot that drew his blood: so that indeed it concerns not only the Jews, but even us also to be penitent; it concerns not only his immediate persecutors, but even us also to be humbled, and be cast downe for the death of our King.

for

for not his ENORMOUS crimes, but the *Serm. 3.*
 Rebellion of his Subjects brought
 him to his end: *Act. 3. 19.* when Saint
 Peter had laid before the Jews the
 murder of their King, he exhorteth
 them in these words, Repent ye therefore,
 and be converted, that your sins may be
 blotted out; no way to be delivered
 from the blood of their King, but by
 penitence: they must repent that ever
 they voted, repent that ever they ap-
 prehended, repent that ever they Ar-
 raigned, Condemn'd, and Crucified
 their King.

Pilate in all eminent languages
 proclaimed their guilt, Hebrew,
 Greek and Latine spoke their name;
 but not a Declaration in all the lan-
 guages under heaven, not all the o-
 ratory in the world, no not any thing
 in the world but what St. Peter spe-
 cifieth, nothing but acknowledge-
 ment, nothing but repentance can
 purge this guilt; Repent therefore and
 be converted, that your sins may be blotted
 out.

The way to change our guilt into
 an Interest, the way to avoid the
 curse, and procure the blessing of this

Serm. 3. blood, it is to be truly penitent, to be heartily sorrowfull, to be grieved and pricked at the very heart; that we have done that, for the which Royall and Divine Majesty did so deeply suffer. Nor only must we repent, saith St. Peter, but convert also; that is, we must set the King upon his throne, we must, as Saint Paul renders it, 2 Cor. 10. 4. Pull down all strong holds, cast down every imagination, and bring every thought to the obedience of our King. For he who was despised, rejected of men, even he was the beloved, the Anointed of the Lord; he who was insolently triumphed over, and trampled upon by his Subjects, yet even he was more then Conquerour; yea he, who was cut off from the Land of the living, even he yet liveth, and liveth the King of glory.

So that indeed, unlesse we be converted, unlesse we suffer him to reign over us, unlesse we kisse, reverence, and obey the Son, we perish from the right way, we cannot avoid the guilt of his blood.

In a word, to conclude all with that
in

in Rom. 8. 17. If so be that we suffer *Serm. 3.*
 with him, we shal also be glorified with
 him; if the King could noe but by suf-
 ferings enter into his glory, why
 should we dream or reckon upon a
 smoother way? If he through Thorns
 and shame, through anguish, sorrow,
 and shamefull death; if he through
 blood, even his own blood, was for-
 ced to march unto his throne; how
 can we hope to sit on thrones, unless
 we will trample on thornes? No
 Crosse, no Crown. It is enough for
 the Servant to be as his Lord, enough
 for Christians (since their King be-
 fore was not) even after death to be
 glorious.
 And indeed, did we as he so look
 upon the joy that is set before us, as
 to spurne at the splendid vanities of
 this World, had we an Eye piercing
 into the Heavens, we would then, as
 did he, indure the Crosse, and despise
 the shame; we would not then to go
 to God much fear or care what
 man can do unto us. Let us then
 in all our sorrowes, all our sufferings,
 in all the changes and chances of
 these sad Times, remember we are
 the

Serm. 3. the professed Servants of a Crucified King; of a King, who as to the immaturity, injustice, shame, scorn and cruelty of his death; suffered more then we can fear, and all this to take away the sting of our sufferings; to teach us looking upon him not to fear to suffer; to teach us that his sufferings are the sanctification of ours; to teach us not to value our blood in his cause, who was pleased to shed his upon the Crosse for us. To that King then, who bore our shame, let us ascribe all honour; to that King that bare our sorrowes, let us give all praise; to that King who gave his life for us; let us give up our lives; so shall we, who believe him Crucified, behold him glorified, and out of his fulnesse receive such a glory, as shall never be taken from us. Which he vouchsafed who was Crucified for us, Jesus Christ the righteous. To whom be all honour, and glory, now and for ever, Amen.

THE

THE
GRAND CONSPIRACY
OF

Jews against their King.

A Demonstration of the highest
insolencies proceed from men of the
lowest and most base Extractions.

THE

<i>Husbandmen</i>	}	Kill the	}	<i>Sonne.</i>
<i>Vine-dressers</i>				<i>Heire.</i>
<i>Peasants</i>				<i>Lords Anointed.</i>

Virg. *Æn.* 12.v. 236.

*Nos patria amissa Dominis parere superbis
Cogimur——*

Herc. *Oer.* 3d fin. *Act.* 2.

*O quod superba non habent unquam Domus,
Fidele semper Regibus nomen——*

L O N D O N,

Printed by E. C. for R. ROYSTON,
at the *Angel* in *Ivie-lane*, 1654.

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intelligence practiced from men of the
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Herc. Oct. ad fin. Act. 2. I V

Ἀγαθὸς πᾶσι πᾶσι καὶ σοφὸς ὅσοι βα-
σιλεῖα

Περσέων καὶ Ἀργείων—

Homer. Iliad. 7. de feminis Capt.

Πατρὸν καὶ ἀνδρῶν, ὅσων δ' αὐτῶν καὶ
ἐκείνων

I. **S**ins of Ignorance, sins of Knowledge,
some wittingly and some unwillingly,
put the Heir to death.

II. Persons eminent either for Honour, or
Holinesse, they are the most liable to Envy,
Spleen, Hate and Malice. The Heir in
whom Honour and Holinesse met in a
most eminent degree, him above all others,
did the Husbandmen put to the most Igno-
minie, and most affliction: Lam. 1. 12.

III. Since Covetous and Ambitious persons
fear no difficulties, the Conscientious and
Religious should much lesse do it.

IV. All Conditions are comprehended under
Coloni, to teach that all have somewhat
so to Husband, as they will answer it to God
himself.

V. Com-

V. Combined wickednesse and united Malice
 produceth strange villanies, what great
 great things then might united Devotions
 and an associated piety bring about?

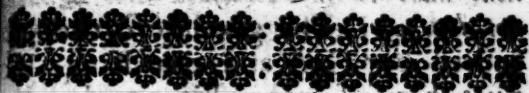
VI. Deliberation and reasoning within our
 selves, and among our selves, more requi-
 site in Religion, and what concerneth
 God, then in Rebellion and murdering of
 the Heir.

VII. Sin must be kept in the bud, for in-
 credible, even to sinners themselves are the
 mischiefs, to which a prevailing wicked-
 nesse may bring, witnesse Hazael, David,
 the Husbandmen in my Text.

THE HUSBANDMEN IN MY TEXT.

THE HUSBANDMEN IN MY TEXT.
 SERM.

V. All Conditions are comprehended under
 Colon to teach that all have some part
 to be answered as they will answer it to God.



S E R M. IV. Preached, 1649.

LUKE 20. 14.

This is the Heir, come let us kill him, that the inheritance may be ours.

IN this Parable you have the Character of as good a Lord, and of as ungratefull a people as ever lived: a Lord, who for the good of his Vineyard, and for the welfare of his people, did all that could be done: And a people, who for the Ruine, Dishonour, and Disadvantage of this good Lord, most unthankfully did no lesse, then even all they could do.

The good endeavours of the Lord, you may read in these words, *O Inhabitants of Jerusalem and men of Judah, judge I pray you between me and my*

Serm. 4. my Vineyard; what could have been done more to my Vineyard that I have not done to it? The good Lord, though indeed our God and our King, He puts himself upon his people, he would have the Vineyard, to say whether he had not done his part! And indeed, for a thriving Vineyard, or for an happy people, what had he not provided? What had not he condescended to?

A good Soil, Heaven watered not a better: A good fence, for no Nation better Laws: A strong Tower; no Church better Ordinances. And, (to keep a right understanding between him and his) Messenger after Messenger, Prophet after Prophet, yea he sent his own Son to compose all differences.

But see the Rebellious ingratitude of an ungodly Nation; That Lord, who crowned their Earth with fatnesse, him they crown with thorns: That Fence, which for their security this good Lord planted, they pull up; That Tower, which this good Lord fortified, they dismantle: Those Messengers which this good Lord sent,

sent, them they Murder; yea, to him- *Serm. 4.*
 self, who gave them Wine, they give
 Gall; and even him who kept every
 one of them peaceably under his own
 Vine, even him they Maliciously and
 Treacherously cast out of his own
 Vineyard; for so it is in the very next
 verse, *They cast him out of the Vineyard,*
yea they said—This is the Heir, come
let us kill him, &c.

In which words these generals are
 considerable;

1. A Confession. *This is the*

Heir. 2. A Combination. *Come, let us*
kill him.

3. An Ambitious instigation. *That*
the inheritance may be ours.

In the confession these particu-
 lars.

1. Who this Heir was? *Christus Do-*
mini,—The Lords Anointed.

2. What he was Heir to? A King-
 dome at least—*Rex Judeorum.*

In the Combination.

1. The quality { *Agri-* } *Tenants.*
 and condition of { *cola.* } *Husbandmen*
 the Combiners, { *Coloni.* } *Farmers.*

2. The

Serm. 4. 1. The manner of their Combining

They associated — Come.

3. Their Consultation — They
reasoned among themselves.

4. Their Conclusion. Let us kill
him.

In the Ambitious Instigation.

1. An acknowledgement of the
Heir's just Title — No Feece in
Trust, no Elective owner but an In-
heritance.

2. A Resolution to make them-
selves Successors to what he was
Heir — That the Inheritance may be
Ours.

First, We are to begin with the
Confession, This is the Heir.

Whether we look into the Acts, or
into the Epistles of Saint Paul, we
shall find there was in this great bu-
sinesse, in the making away of this
Heir, and in the making away for his
Inheritance, two sorts of people;
one whose Originall designe it was,
and others who meerly through Cre-
dulity and Ignorance were engaged
in it.

1 Cor. 2. 8. Had they known it, they
would not have Crucified the Lord of

glory.

glory: And I not. (now Brethren) *Serm. 4.*
 through ignorance ye did it, as did also your *Act. 3. 17.*
 Rulers.

Whether we look upon the Princes
 and Lords of Israel, or whether we look
 upon the Vulgar and Commons of the
 Land, some of both the Apostle doubt-
 not to say, through ignorance they
 did it, some of either knew not that
 that was the Heir.

But as some knew not, even so my
 Text positively affirms of other some,
 they knew it well enough; for they
 could directly say, — *Hic est Heres,*
 this is the Heir; This is the person
 that is most considerable, this is he that
 must be remov'd, this is he that must
 be caught. Our plots are vain, the Do-
 minion and Inheritance cannot be
 ours, unlesse this, this the Heir be taken
 away.

The lesson then for our Instruction, *1 Point,*
 is, That there are sins of Ignorance,
 and that there are sins of Knowledge;
 finnes of Infirmitie, and finnes of
 Obstinacy; some wittingly, and some
 unwillingly killed the Heir. Some
 resolv'd to do it, though they knew
 it; some others indeed did it,
 but

Serm. 4. but they knew not what they did.

Now it would seriously be considered, whether the sins that we do commit, yea and have committed even against the Heir, Gods Anointed, be sins of Ignorance, or sins of Obstinacy? Whether we sinned against this Heir, as not knowing of him to be our Sovereign, or because we knew to do our duty, might be a crossing of our Lusts, and an undoing to us.

Nicodemus and *Joseph of Arimathea*, these both knew and were well enough informed, that this was the Heir, they knew he was the King of Israel: But such was the fear and awe of the *Jewes* upon them, that they durst not appear for him. They durst not confesse and say, this is the Heir, for though *Joseph* consented not to his death, yet we never finde that in his life he durst shew himself clearly on his party. Indeed *Nicodemus* once gave him a visit, but it was in the night, as if it had been a work of darknesse to adore the light, or an act of Rebellion to do homage to his King. The Rulers, Lords, and Coun-

Councell of State, what by his Decla- *Serm. 4.*
rations published by his Prophets,
Treaties with him, and Answers from
him, they were so far convinced, that
even at their very Councell-Table,
they were forced to say — *If we let* *Joh. 11. 47.*
him alone, all men will believe on him;
yea so great and clear was the mani-
festation of his worth, and wisdom,
that so far were the people undecei-
ved, that even they cryed out, *Bene* *Mar. 7. 37.*
omnia fecit; he hath done all things
well. So that though ignorance in
some might abate more then in some
others, yet so clearly were most con-
vinced this was the Heir, that the guilt
of wilful Murther it came heavily even
upon the whole Nation.

It would then by us be seriously
and timeously considered, whether
those sins will be allowed as sins of
ignorance, which we act against
Knowledge? or those sins of Infirmity
which we act meerly to save a peny, or
to satsfie a Lust?

This is the Heir. As the ungrate-
full Husbandmen could not but con-
fesse, this whom we intend so much
mischief to, and dishonour against,
is

Serm. 4. is the Heir. Even so, which of us is it that cannot say, this is the will of God, thus God will have it: and yet for all that, as the Husbandmen against the Heir, even so we Rebel and engage even against Gods will.

This is the Heir, and this Heir he was *Cbristus Domini*, the Lords Anointed, for this is that Heir of whom it is written, *Heb. 1. 2.* In these last dayes he hath spoken by his Sonne, whom he hath appointed Heir of all things. This is that Sonne and Heir, who is said to be the Lord, the *Cbrist*, the Anointed of God; And indeed his being thus, his being Gods Anointed, his being such an Heir as had no superiour but his Father, no equall upon earth; His being such an Heir, as was next and immediate under God, such an Heir as was not simply the Landlord, but the King of the Vineyard, The Covenanted and Combining and making an head against such an Heir: This, this is the Treason, the Villany, and the abomination in the Text. So that the point for instruction may be this,

Persons

Persons Eminent, either for Ho- Serm. 4.
nour or for holinesse, they are (of all 2 Point.
other) the most liable to Envy,
Spleene, Hate and Malice. *Uncti*
Domini, The Lords Anointed, Priests,
and Princes, they are of all conditions
most hated, and (to their power)
most abus'd and scorn'd by Vulgar
people.

Psal. 98. 1. *Dominus regnavit, iras-*
centur populi, The Lord hath raigned
(and as St. *Augustine* inters) the peo-
ple are vext, and angry at it. They
would not that God himself should
be a King; for the most part, the peo-
ple are of their seditious temper, who
cryed out, *All the Congregation is* Numb. 16.
Holy, all as fit to rule as *Moses* and 3.
Aaron.

Homines nulli magis repugnant, quam
illi contra quem sentiunt imperium te- Vid. Keck.
nere. *Xenophon* long since (though in Politie.
he excepteth *Cyrus*) told the World, pag. 173.
men are so averse to none, as to him
they finde to hold the Reins, and to
beare rule over them. And *Plutarch*
in a Tract of his, *Omni populo inest*
aliquod Malignum, & querulum in im-
perantes — People are generally

H

Ma-

Serm. 4. Malignant and querulous against their Governours; yea, saith *Seneca*---*quavis id agat princeps, ut ne quis merito te oderit, erunt tamen semper qui te oderint.* Though thou being a Prince, dost nothing whereby any one should deservedly hate thee, yet for all that there will be alwayes some that will hate thee. And though our English Translation doth not speak it out---*Tremelius* as a Text of Gods owne word thus translates it,---*Non esse finem ulli populo de ullo qui præsist ipfis.* The people are never content with their Governour: And then in his

Eccles. 4. Comment addes,---*Populus, ne quidem in Sapiente principe, sive Rege, acquiescit.* The people will not be content, no not with a wise King. And indeed we have had evidence enough, yea, too much of this truth; For though the Heire in my Text was Gods owne Sonne, of the same Essence, *Wisdom*e and goodnesse with the Father, yet content he could not give you, such discontent the Abjects, and his Subjects tooke at him, that they fear'd not to say, *This is the Heire*, this is he that stands between

us and a Kingdome, come let us combine, and kill him. So averse to Honour and Authority, are an undisciplin'd Multitude, that though God send them a King from Heaven, send downe his owne Sonne to be their King, they will not Reverence, nay they will not suffer him so much as to live among them. *This is the Heire, come let us kill him* —

Secondly, as I have shewed who this Heire was, *Christus Domini*, the Lords Anointed, we must now consider what he was Heire of. And for that, to any one who please to peruse *his writings*, there will appeare evidence enough; for whether we consider his *Birthright*, or his *Inauguration*; whether we consider what he was born to, or what he was invested with, we shall finde he had a Princely, yea, a Royall Inheritance.

His Birth-right, that we have in these words, *Where is he that is borne* Mat. 2.2. *King of the Jews?* He was borne a King, but indeed it was but a petty Kingdome he was born to. The Land of Jury, and the Kingdome of the Jewes, it was but a small Domini-

Serm. 4. on. But if we consider his Inauguration, and the *Additionalls* to his Birth right, we shall then finde him an Heire of great Consequence; For though where his Birth-right is spoken of, he is onely stiled *King of the Jewes*, yet if we looke upon his Investiture, and Gods Designation, we shall finde it was not onely the Land of *Judea*, but even the whole World was his inheritance. And therefore it is written, The Son (who though born only King of the *Jewes*) yet *Heredem constituit, Hee hath appointed, and made him Heire of all things.* And,

Heb. 1. 2. *Aske of me and I will give thee the Heathen for thine inheritance, and the utmost parts of the Earth for thy possession.* So that as the Poets fondly intituled a Goddess of theirs to three Dominions, *Diana* upon Earth, *Luna* in Heaven, and *Proserpina* in Hell; even so really and truly this Heire had just title to *Three* mighty Kingdomes; To *Heaven*, and the Inhabitants thereof, by Creation; To Earth, and people thereof, by purchase; To Hell, and the *vassals* thereof, by Conquest; for it is written,

Jesus

Jesus knew that the Father had given Serm. 4.
all things into his hands. And yet John 13.
against a King of three Kingdomes, 3.
behold a Conspiracy, *This is the*
Heire, come let us kill him. Whence
the point of Instruction may Lee
this,

Since the Covetous and Ambitious 3. Point.
feare not difficulties, the Religious
and Conscientious should much lesse
doe it.

Behold in my Text a Prince of
Power, a Solomon, yea a greater than
Solomon; and yet behold the Covetous
and the Ambitious; They neither
feare his Power, nor Reverence his
Wisdom; neither Regard his Majesty,
nor feare his Judgements; But on
they go, yea on they so industriously
did goe, that notwithstanding he
was Gods Anointed; notwithstanding
their King, notwithstanding
so True, and so Right an Heire, they
kill and cast him out of his own In-
heritance.

Shall now Rebellion be thus active?
and shall Religion bee dull and slug-
gish? Can Covetousnesse and Ambi-
tion so heat and heighten the Spirits,

Serm. 4. that men attain to Base ends, will venture through a *Sea of Blood*! yea, to unthrone a King! Certainly then, to attaine the *Kingdome of Heaven*, to be a co-heire with the Heire in my Text, and to gaine a glorious and *Righteous Inheritance*; This should move the *Conscientious*, and the *Religious* to Master all Difficulties. For, if the Husbandman spared nothing they could doe, to take away the *Glory*, and to take away the *Inheritance* from him, whom they knew and confessed to be the undoubted Heire; What should not we, who are listed under his name, what should not we who glory to be called *Christians*? what should not we doe to restore the Heire unto his owne, and to recount unto Christ all glory possible? I am even asham'd to say it, and yet most true it is, thousands and ten thousands take more pains, and are at more cost to descend to *Hell*, than the most of *Christians* are to ascend, and get to *Heaven*. So that they who injure, wrong, and abuse the Heire, they who killed and cut off the *Lords Anointed*, they did and doe it a great deale

Serm. 4.

deale more heartily, than doe we
 who professe to Honour, Worship,
 Glorify, and be loyall Servants to
 him. *Whom he did foreknow*
he also did predestinate to be conformed to
the Image of his Son. To the glo-
 rious and Beatified Image of the Son,
 to this we all would and desire to
 be conformable: But to the Passionate
 Image, to the suffering condition of
 him, to be cast out of our own Vine-
 yards for him, as he hath been for us,
 this we have not Christian patience
 enough to beare of. And yet this *Phil. 3. 10.*
 (witness St. Paul) even the Fellowship of
 his sufferings, a Conformity to his death, as
 well as to his glory, is to be expected
 by us.

God forbid, God forbid, we should
 have such Difficulties between us and
 Heaven, as necessarily are between
 Husbandmen and a Kingdom: And yet,
 as it followeth, the Husbandmen did
 so combine, and so associate, they ma-
 stered all their Obstacles. And there-
 fore if we would have a Kingdome,
 and that a Heavenly one, we must
 so resolve, as to Master all lets,

Serm. 4. which the better to incourage us in, we shall passe from the *Confession* to the *Combination*, to see whether this their Industrious mischiefe will not shame us into an Holy Industry. For that Husbandmen, Men of Earth, *Terra filii*, that such as these should bee able to undermine such an Heire; This must needs inforce an unwearied Industry. Passewe then to a survey of it, in these words, *Venite, Occidamus*, Come let us kill him. And here I premised these foure particulars,

1. The quality and condition of the Combiners, *Coloni*; Husbandmen.

2. The manner of their Combining, — They associated. *Venite, Come*.

3. Their consultation. They reason'd among themselves.

4. Their Conclusion. Let us kill him.

First, of the quality and condition of the Combiners, and that you have in the beginning of this verse, — *When the Husbandmen saw him.*

By Husbandmen we must here understand even people of all Conditions,

ons, and indeed people of *All Conditions* *Serm. 4.*
are accessory to the Murther of this
Heire. First, that by Husbandmen
we are to understand not only *Coloni*,
but as the *Italian*, *Colonelli*, not only the
base, but the Honorable, not onely
Clowns but Colonels, not only the
people, but also the Priests, this is ap-
parent, for it is written, ———— *The* *Verf. 19.*
chiefe Priests and the Scribes the same hour
sought to lay hands on him ———— And
that (as it followeth) for this very
reason, because they perceived He had
spoken this Parable against them ———— They
perceived that they were in the ac-
count of these Husbandmen.

Secondly, not only chief Priests and
Scribes, Lords and great ones, but
also vulgar and meane ones, the very
scumblers of the people were also con-
cerned in it. And therefore you shall
read, ———— *He began to speak this Pa* *Verf. 9.*
rable, ad plebem; He spake it to the
people, to the Vulgar, to the Meener
sort. And indeed he very well knew
it was their madnesse, that was to
compleat this mischief, and their many
hands that were to divide this Inheri-
tance.

Serm. 4.

4. Point.

The point then for our instruction is, that whether High or Low, Rich or Poor, we are in the esteem of God, *Coloni*, Husbandmen. That is, every one of us hath somewhat so to Husband, as we will answer the Husbandry of it, to God himself.

Bern. super
Cant. serm.
63.

Viro sapienti vita sua est vinea.
Every wise mans life and Conversation, is a Vineyard, whereof the Heire in my Text is and ought to be the Lord; So that indeed unlesse we bring forth fruit to him, unlesse we yeild to him the due Harvest of *Tribute*, *Honour*, and *Obedience*, unlesse our lives be such as speak his glory, we can scarce avoid the very guilt in my Text, which is the casting him out of his own. For, though the Heire in my Text, and the Lord of our Vineyard, is now taken away and in the Heavens, yet he may be, and daily is, cast out of his Vineyard; For if we obey not whom he hath appointed to succeed him; if we obey not his Lawes, and so order our lives (which are his Vineyards) as he hath given in command, what doe we but cast him out of his Vine-

Vineyard? If our obstinate wils, like *Serm. 4.*
those Rebellious Citizens, cry---*No-*
minus hunc Regnare, we will not that he
rule over us, but we will be Laws un-
to our selves, are we not then resolv'd
to be the Lords, and no more the Hus- *Luke 19*
bandmen? *14.*

Again, that all conditions are couch-
ed under this homely Appellative,
Coloni, Husbandmen; This should
teach us, that the proudest, and the
highest of us are but in a subordinate
condition; we are not *Pares*, we are
not Peers, we are not Equals, we are
not Co-ordinate with the Heire of
the Vineyard; for we are *Coloni*, the
Husbandmen, but the Heire he is *Domi-*
us Vineæ, He is the Lord of the Vine-
yard.

Lastly, Whereas the Lord when
he spake this parable directed his
speech, *αὐτοὶ τῶν λαῶν*, to the Ple-
beians, to Commons, to the Vul-
gar; a reason of this may be, be-
cause they are commonly sensible
of no injury but their own, at least
of none above their own. Like that
rich Chusele *Nabal*, they are ready *1 Sam. 25.*
to say, *who is David?* Though David's
Gods

Serm. 4. Gods Anointed, was a Protection, and a
Verf. 16. Wall of Defence unto him; yet when
 David was in distresse, so little was this
 Clown affected with the Sufferings of
 a King, that you shall finde he prefers
Verf. 11. his Sheep shearers before a Sovereign;
 he would not spare of what he had
 provided for them, to give part unto
 a King. And just so it was with
 the Hinds, and Husbandmen in my
 Text; Of the Heire, and of his suffer-
 ings; of the Lord, and of his losings;
 of the Sonne and of his losses, the
 Husbandmen, the Farmers, the Occup-
 iers and Tenants to the Vineyard
Lam. 3. 12. they had no regard. Yea, as if the
 very Demand of Rent it selfe had beene
 a grievance, when the Heire came in
 Person to demand his Due, they present-
 ly combine and say, come, come,
 this is the Heire, come, Now, this is
 the Time; Now we have the Heire in
 our power, now or never is the time
 to make us a Free People. And this
 is the second considerable in the
 Combination, They associated, *Venite,*
Come.

And indeed without an association
 it could never have been done.

For

For so just an Heire, one who could *Serm. 4.*
 doe nothing to forfeit his Inheritance;
 so great an Heire, one who had no
 Judge upon the Earth above him; so
 strong an Heire, as had the power of
 Kingdomes in his hand; so wise an
 Heire, that they Trembled to Treat
 with him; being (as it is) *astonished* *Luk. 2. 47.*
 at his understanding, and Answers;

... Such an Heire could not be robbed
 of his Birth-right, nor deprived of
 his Inheritance, but it must be done
 with violence, and that violence could
 never had hands enough, without an
Association.

The point then for our Instruction *5. Point.*

is, to behold the strength of Com-
 bined wickednesse. How an united

Malice produceth strange Villanies?

Of the Devill himself it is observa-
 ble; though he be the Prince of

Darknesse, and hath in himselfe, a

very powerfull Malice, yet, even he;

unlesse united, cannot doe nigh so

much mischief, as in Conjunction.

And therefore when he hath any

notable Villany to bring about, when

he would effect and do such a Master-

piece, as this in my Text, to disinhe-

rit

*Lessius de
 Jure &
 Inst. cap. de
 Magia. 45.*

Serm. 4. rit an Heire Royall, or subvert King-
domes, he then doth, just as the Hus-
bandmen in my Text did, He associ-
ates; He saith to the discontented and
disaffected Sons of Men, *Venite, come,*
Come and joyne but your Hands to
my Head, and we will have our wills,
such and such shall not raigne over
us. And indeed to such an Associate
and combined Malice, where the De-
vill is the Counsellor, and Man the
Actor, God permits a great deale
more mischief to be done, than he
will to a single Malice. Yea, without
peradventure, to an Association of Vil-
lanies (though all men) God permits
much more than he will to any single
Tyrant.

Act. 4. 25. The Apostles speaking
of the very Association in my Text,
speaking of the people saith---*The*
people imagine vain things. But when
there was to the people an Associa-
tion of great ones---when as it fol-
loweth---*Then Kings of the Earth*
stood up, and the Rulers were gathered
together against the Lord, and against
his Christ. Then, as followeth in my
Text, the Father gave such way, *that*

to this Malice, that they took, yea they *Serm. 4.*
 killed the Heir.

The use we are to make of this point is, to take heed that we do not engage, and associate with the Devil, that we do not strengthen his malice; for he was not more busie to bring the Heire to his death, then he is at this hour to suppress his Kingdome; he would not by any meanes that Christ should rule, or live within us; and yet sure we are, if we associate not, *the Gates of Hell cannot pre-* Mar. 16.
vaile. 18.

Again, Is it so, that an Association and a Combination in wickednesse strengthens the hands, and impowereth malice? what then would an Association in godlinesse and good things doe? Indeed Religion it self, if we attend the Word, it is only an Holy Combination, a Religion or Obligation to the things of God. Should we then but change that wicked *Venite* in my Text to that holy *Venite* of the Church; Did we but so come, and so worship, and so fall down before the Lord our Maker, as it becometh penitents, and a chastised people; such
 an

Serm. 4. an Association it would move even God himself to be our Helper; such an Association it would preserve every man in his Vineyard, and restore the right Heire unto his own. And so we shall passe from the *Summons*, to the *Meeting*, from the Association to the Consultation.

They reasoned among themselves, saying, This is the Heire, Come.

They reasoned among themselves. Their first meeting it is (as the French) *Parlar*, to *parle*, to consult, to lay the businesse; And indeed as there were many *Hands* to do it, so there was a need of many *heads* to plot it. And yet if you observe it, they were selected *Heads*, *Διδοῖς* *ζοῖς* *οὐκ* *ἐαυτῶν*. They reasoned (not before others of another judgement, or before such as were true of heart, but) *οὐκ* *ἐαυτῶν*. They reasoned among themselves, when there was none with them, but such as themselves; when they were as in a close Committee, then they reasoned upon this matter, then they took it into debate what should be done with the Heire.

*Inter seip-
sos in sece-
to consilio.
Capit. su-
per.*

Mar. 22.

The

The point then put to the question, *Serm. 4.*
 and that which they were to reason
 of, we may finde by the connexion
 of the precedent to this present verse;
 for, saith the Father there, *I will send* *Vers. 13.*
my beloved Sonne: and then followeth
 to what end, and that is to see whe-
 ther they *will reverence him*, or no?
 Now upon this they meet, upon this
 they consult, and in the negative they
 conclude, and vote they will not re-
 verence. So that their debate and
 reasonings, was probably upon these
 two heads:

1. Upon what they had done.

2. Upon what they were resolv'd to
 doe: And both these we have within
 the confines of our parable.

First, an Epitome of what they had
 done, we have in the 10. 11. and 12.
 verses; and that briefly is, A con-
 tempt of their Lord, in the abuse of
 his Messengers. And indeed the first *Mat. 21.*
 step to pull down the Master it is to
 trample upon the Minister; They
beat, they put to *shame*, yea they put
 to *Death* such as were sent unto them.
 Not onely did they deny their Duties,
 to pay their Tribute, and to send
 fruit;

Serm. 4. fruit; but as if those whom the Father sent, had been so many *Evill Counsellors*, they take, and hang them up as *Malefactors*. Yea, and that they then doe when indeed all their messages were *messages of peace*.

Now having been not only *rebellious* in denying their *Obedience*, but also *ungratefull*, even with blood in the slaughter of the *Prophets*, The *Husbandmen* might very well fall to *Reasoning* what was now to be done, whether *Reverence*, or *Resistance*, whether a *Submission* to the *Heire*, with an *Act of pardon and Oblivion*? Or a proceeding to *higher* *mischiefes*? which was to *Revile*, *Rebell*, and to cut off even the *Heire* himself. It is *Resolv'd* upon the question they will owne no *guilt*; They will confesse no *fault*, what they have done, whether in *Usurping* the *Vineyard*, *Denying* their *Dues*, or *Butchering* the *Messengers*, they will acknowledge nothing. Yea, as if the *Heire* had necessitated, and put them upon all these *villanies*, they *Resolve* further, they will be *Avenged* upon the *Heire*, and that is the second point they *Reason*, and

and consult about———*They Reasoned* Serm. 4.
among themselves, saying, *this is the*
Heire, come———let us take some order
with him, let us so deale with him,
that the Inheritance may be ours; so
deale with him, that he may be coun-
table to us, not we to him; In a word,
they Reasoned, saying———*This is the*
Heire, come let us kill him. So that
the second and maine part of their
Reasoning was how to dispose, and
order what was requisite to this end;
And indeed this required a great
deale of Reasoning too. For, if we
looke but upon vers. 5, 6. of this
Chapter, we shall find they stood in such
Awe of the people, that they durst
not passe a rash judgement, no not up-
on the Baptisme of *John*, much lesse
upon the *Heire* in the Text. And
therefore they first reason among
themselves how to take off the peo-
ple, and how to make him despicable
in their esteeme. And indeed, to
summe up that long work in a word,
this they did by taking his *Reverence*
and his Honour from him. For take
from the *Heire* his Vineyard, take
even from *Majesty* it selfe what should
support

Serm. 4 support it, *Reverence* and *Reverence*, and then the Heire will be lookt upon more like a Carpenters Son, than the Lord of a Vineyard; so that in denying to reverence the Sonne, they rais'd a Scaffold for the ruine of him: And that's the *Consequence* of their Treaty, after they had reason'd among themselves, they conclude, ——— *Occidamus, Let us kill him.*

6. Point. The point for our instruction then may be this, Is it so that the Husbandmen in my Text would not venture upon an Act of *Rebellion*, nor not upon *Oppression*, nor *Murther*, but they would first meet, reasoning not only *in iuris*, but also *ex iuris*; reasoning not onely within themselves, but also among themselves? Certainly then, either Acts of *Religion* must be of lesse consequence than Acts of *Rebellion*, and the things of this World more to be stood upon, then the things of God, or else Consideration, Deliberation, and Reasoning both within ourselves, and among our selves, is as requisite in the wayes of godlinesse, as in the wayes of wickednesse. Shall the

the Husbandmen reason and deliberate how to doe service to the Devil, and shall we think what comes first, or what lies uppermost, good enough to give unto our God? Certainly if an *Assembly*, *Counsell*, and *Reasoning* were found requisite for the disinheriting, and *dishonouring* of the Heire, we cannot be too carefull, too curious, or too considerate when we are about those performances, which must honour, and advance the Heire. The Husbandmen consulted, and *Reason'd* among themselves how they might kill the Heire: much more then concerns it us to Reason, Consult and study how to get this Heire to live and raigne with us. And so I passe to the last *Act* of this Horrid Combination——and that is the fatall and unparallel'd president and Conclusion——*Occidamus, Let us kill him.*

When *Cataline* was deeply engaged in his Conspiracy, He concluded, His ills were such, he could not be safe; but *Audendo majora*, by attempting greater. The Husbandmen in my Text, they had committed so many

Serm. 4. many outrages, and so many enormous villanies against the Lord of the Vineyard, that, as Saint Chrysostome observes, ——— *quum veniam peccatorum petiisse debuissent*, When they should have come humbly to have crav'd pardon for them ——— just as seditious Cataline, *scelere certant*, they contend in wickedness, and *priora ultimis superare contendunt*, strive by the last to exceed the former. As Cain thought of his sins, even so thought these Husbandmen of their *exorbitances*, such they were as the Heire could never forgive, and therefore no safety but by his death, ——— *Occidamus*, even in our owne Defence we must kill him. And indeed from the killing of Prophets, to the killing of Kings, is an easie progresse. For as God Almighty (for their protection) thus coupled them ——— *Touch not mine Anointed*, and doe my Prophets no harme, even so (in order to their Destruction) the Devill thus: First he teacheth to despise the Prophets, and to harme them; and then, to *Menthus flesht*, flesht in the scorne and bloud of Prophets, such they shall make nothing

Hom. 69.
oper, im-
perf.

Psal. 105.
15.

nothing to touch, yea to cut off Gods Anointed. *Serm. 4.*

Luke 13. 34. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee.

When Jerusalem was grown so daring as to kill her Prophets, then when the Lord of the Prophets, when Gods Anointed, when the Heire himselfe came amongst them, they feare not to lay hands upon him, and to say, — *Hic est Heres*, This is the Heire, — *Occidamus*, Let us kill him.

The point for our instruction is, that we crush the Crocodile in the Egge, and that we permit not sinne to grow and encroach upon us: for incredible (yea, even to our selves) are these mischiefs which a prevailing wickednesse may bring us to. *7. Point.*

2 Kings 8. When the Prophet Elisha told Hazael, that the time would come in which he should fire the strong holds of Israel, slay the young men with the sword, dash their children, and rype up the women with childe, Hazael was so amazed with this, that he cryeth out, — *Is thy Servant a*

Dogge

Serm. 4. Dogge that hee should doe this? He thought it was not possible he should become such a Savage. And yet when, like the Husbandmen in my Text, when he had destroyed the Heire, and kill'd the King, when he had made himselfe Supreme, there was not a supreamer Tyrant in the World. In this Nation of ours, how many Hazaels are there? How many are there who have acted that, which seven or eight yeares agoe, they would have abhorred to have thought upon? Little did David when he first beheld Bathsheba, think upon the murthering of Uriah, and yet when Adultery had engag'd him, then (as if necessity had no Law), Uriah must die to save his Credit. Engaged sinners they know not what they doe, they are just like to one who would maintaine a lie, and that cannot be done, but by multiplying of lies.

The Husbandmen in my Text, for as much as their proud soules would not acknowledge and confesse a guilt, there was no way in the World for them to justifie what they had acted, but

but to act it out; Their *Swearing, Ly-* *Serm. 4.*
ing, Killing and Stealing, could not be
made good, but by *Stoning, Killing,*
Undoing and Murthering of all Gain-
sayers. As they dealt with the Pro-
phets, so they were forc'd to deal with
the Son, this is the Heir, this is he
who will Sentence us, if we do not slay
him, and therefore *Occidamus*, let us
kill him.

Whosoever then would do his Duty, either towards God, or toward Man, he must nip in the bud what ever he findes but putting forth against it. 2 Cor. 10. 5. The Apostle in behalfe of the Heir in my Text, challengeth that every *thought* be brought into Captivity; and indeed unlesse we there stifle it, wickednesse will soon grow to what we never thought it would.

*Eccles. 10. 10. Curse not the King,
no not in thy thought. Had the Hus-
bandmen observed this Rule, had
the Husbandmen preserved their
thoughts, had they had the Son in
Reverence there, Reverend thoughts
would have been such a Religious
curse, they would never have pro-
ceeded*

Serm. 4. ceded to say, ——— *Occidamus*, Let us kill him. But when in stead of Reverence, Envy, Spight, Covetousnesse Ambition, and the thirst after Kingdomes, had filled their thoughts when Husbandmen, like *Agathocles* from making pots, began to think of making Lawes, and from the Forge began to thinke of a Throne: No wonder then if they proceed to say *This is the Heir, Venite, Occidamus* come let us kill him, that the Inheritance may be ours. And so we are brought to the last considerable,

*Plutarch
in Engl.
P. 307.*

Their Ambitious Instigation, *That the Inheritance may be ours.*

And here are two points considerable,

1. An acknowledgment of the Heirs just Title——No Feoffee in Trust, no Elective owner,——But an Inheritance.

2. A Resolution to make themselves successors to what he was Heir,——*That the Inheritance may be ours.*

First, here is an acknowledgement of the Heires just Title, *An Inheritance.*

Inh

Inheritances they are lookt upon *Serm. 4.*
as the best of Titles, as including the
most unquestionable of all proper-
ties. For he who is only a *Fessee* in
Trust, he hath only a relative Interest,
and must be countable to those, for
whom he is entrusted: He who hath
only an *Elective* and *Conditionall* pro-
perty, of his property the same
may be said, that we proverbially
say of *Service*, it is no Heritage. But
he who comes as *Heir* into a posses-
sion, he who holds what he hath as
Inheritance; such an one we look
upon as an *absolute* owner, as one
who so holds, that nothing but *Treason*
or his own *Exorbitances*, can deprive
him.

1 *Kings* 21. Poor *Naboth*, for as
much as his *Vineyard* was his *Inheri-
tance*, *Abab* (though a King) could
neither *Command*, nor *Exchange*, nor
buy it of him. *Jezabel* her selfe was
fain to lay blasphemy and *Treason*
to his charge, yea, to take away his *Ver. 10.*
life, before the *Vineyard* that was
an *Inheritance* could be gotten from
him.

Whereas then the Husban men in

Serm. 4. my Text, acknowledge the person whom they killed to be an *Heir*, and his Vineyard to be an *Inheritance*. The point for our Instruction may be this,

3. Point. Ambition and Covetousnesse, as they fear no *difficulties*, so they stagger at no *guilt*. Those who are resolved to satisfie such Lusts, they make no conscience of any wayes, nor do they scruple at any wickednesse.

The *Inheritance* in my Text I have shewed unto you, it was not lesse then a *Kingdome*: Now in a *Kingdome* the two main things considerable, they are these, *Power* and *Profit*; and both these the Husbandmen confessed were none of theirs: both the *Militia* and the *Reditus*, both the *Tower* in the Vineyard, and the *Fruits* of the Vineyard, they acknowledge to be the *Heirs*, yea, they acknowledge it to be the *Heirs Inheritance*, to be undoubtedly his. And yet, so *ambitions* are they of the power, and so *avaritious* and *covetous* of the profits, that though his, and though his *Inheritance*, they thought it fit, and were resolved they would have it from him.

And

And when thus resolved, no Guilt, no *Serm. 4.*
Villany, no not *Blond* it self shall be
 scrupled at; *Ocsidamus*, let us kill
 him, that the Inheritance may be
 ours.

The Poet could long since say,

— *Quæ Reverentia legum,* *Juvenal.*
Quis metus, aut pudor est unquam *Satyr. 5.*
properantis avari? *ver. 375.*

The covetous, and such as are re-
 solved to enrich themselves, they
 neither reverence the Lawes; fear
 God, nor have any shame or honesty
 in them. Just like the Husbandmen
 in my Text, who though they knew
 the Heir, and knew his Title, knew
 what was his, and how it was his, yet
 against all the Law of man, against all
 the fear of God, yea, against all com-
 mon shame and honesty, they are re-
 solved to cast him out of his Vineyard,
 to seize what they acknowledge his,
 yea, his Inheritance, and to hold it as
 it were their own.

As Covetousnesse, even so Ambiti-
 on, it driveth thorough all enormi-
 ties: For as the Disciples, who that
 they might sit highest, and nighest
 unto the Heir in my Text, resolved
 I 3 they

Serm. 4. they would be *baptized* with any *Bap-*
Mat 20.22 *tisme*, and *drinke* of any *Cup*: Even so
 they, who are resolved to build their
 Neasts, on high, they who are resol-
 ved to make themselves greater and
 higher then God would have them;
Oathes, Titles, Laws, Conscience, or what
 ever barres a good Christian, they must
 all be held as *Almanacks* out of date, as
Trifles, and not to be stood upon by
 such as they are.

It is reported of *Agrippa*, the
 Mother of *Nero*, that she was so
 highly besotted with the ambition of
 having a *Sonne* to be an Emperour,
 that she poysoned her Husband, and
 cared not herself for to be killed; so
 he might reign. If now ambition
 to make way for *another*, can make
 the wife to make away her Husband,
 be content her self for to be mur-
 dered; no wonder then if the Hus-
 bandmen in my Text, that they
themselves might reign, and they
 themselves might have the Inheri-
 tance; no wonder if they, that the
 Vineyard might be theirs, reasoning
 among themselves, concluded, saying,
This is the Heir, let us kill him, that
 the

the Inheritance may be ours. Ambitious and Covetous wretches they know not godlinesse, but gain, nor care whose that should be, which by craft, or power, they can make their own. Be it an Inheritance, and be it known to be so, yea, be it, *his* Inheritance, who is immediate Heir to the Almighty: be it the Inheritance of Gods anointed, even the Son of God, yet even *his* Inheritance (be the guilt what it may be) they are resolved to make their own; for though they confesse and acknowledge he had the Right and Title of Inheritance to his Vineyard, yet they say, *Come let us kill him, that the Inheritance may be ours.* Serm. 4.

The use we ought to make of this point is, That we be content (as servants ought to be) to serve God, in what place, or office he please, and not proudly to thrust our selves into such places and dignities as he never ordained for us, or us for.

To be Husbandmen and Labourers Mat. 21. in Gods Vineyard, to this we have a Call, to this we are *bired*; But of Labourers to make our selves Lords, and from Husbandmen to make our selves

Serm. 4. Heirs : This is that we cannot do, but by running (as the Husbandmen in my Text did) even through hellish villanies.

Saty. 6.

Vos ego pupillos moneo, quibus amplior est Res,

Custodite Animas.—

Juvenal long since observed, when those who had the Wardship, and were only *Guardians* to rich Heirs, had a desire (as the Husbandmen) to make the Inheritance theirs : Then the next thought it was of *Vipers*, *Mushromes*, or some dispatching *poysons* : They who cannot be content in the conditions in which God hath placed them ; those who will ride as Princes, when it is Gods Will they should walke as Servants ; since they cannot reach their *Ends*, cannot feed their *Ambition*, cannot satisfie their *Avarice*, but they must leave the wayes of God, and to gain what the Devill proffers, -----The Kingdomes of the world, and the glory of them, they must fall down and worship, that is, agree to do even whatever he will have them.

1 Kings 21. When Jezebel without the

the usurpation of poor *Naboths Vine-
yard* could find no conveniency in a *Serm. 4.*
Kingdome, this petty covetousnesse
it put her upon high designs, for
she issued out the *Kings Writs*, sum-
mons and calls, as to a Court of
Justice, the *Elders* and the *Nobles*, pro-
claimes a day of Humiliation, com-
mands a Fast, calls *Naboth* as to a *Ver. 9.*
Tryall, suborns Witnesses, overrules
the Judges: And all this only with
the mockery of Religion, and Justice, to
cloak the cruelty of mutther and op-
pression.

Now, if the thirst of such a petty
thing as *Naboths Vineyard*, if the un-*Ver. 2.*
just desire but of a *Garden plot*, of a
place only to sow Herbs in, could
move a *King* and *Queen*, *Ahab* and
Jezabel, to wash their hands in the
bloud of a *Subject*, what wickednesse
will they boggle at? What mischief
will they decline? Yea, what *Abomi-
nation* will they not act and dare,
who strive to make themselves *Kings*,
and to share a *Vineyard*, which is
rather a *Kingdome* of *Kingdomes*, then
a *Garden-plot*?

Venite, Occidamus, come (say the

Serm. 4. Husbandmen in my Text, in plain English) let us *Murder, make away*, let us *kill* the Heir. For as he, who would have a *Golden Fleece*, must not fear to pill, no, nor if need be, to kill the Lamb; so neither must we the Heir, if we would have the Inheritance to be ours. And that is the last considerable in the Text.

The Husbandmens Resolution to make themselves successors to what he was Heir, in these words, ——— *That the Inheritance may be ours.*

Ver. 9. Forasmuch as the Inheritance in the Text is expressed by a Vineyard, Vineyard in Scripture phrase denotes and deciphers a selected people, a people upon whom God looks, not only as men, but as men under such a profession, so that Vineyard indeed signifyeth — *Ecclesia Dei*, the Church of God: For, though the whole world be the *Heirs*, yet only his chosen are his Vineyard, only such as fear and serve him, they only are his Inheritance.

Whereas then, the Husbandmen in my Text say ——— *Let us kill the Heir, that the Inheritance may be ours.*

For

For the understanding hereof, we *Serm. 4.*
must consider of this Inheritance, or
Vineyard two manner of wayes:

1. Spiritually.

2. Secularly.

Spiritually; the Inheritance of Christ
being the salvation and redemption
of his Church; of this they could not
rob him, that is such an Inheritance
that cannot be taken from him. And
therefore, a little before they laid vio-
lent hands upon him, the Heir gives
thankes unto the Father, saying,-----
Those that thou hast given me I have kept, Joh. 17. 12.
and none of them are lost but the Son of
perdition; Though they had power to
take his Life, and shed his Bloud, yet
they could not deprive him of his
Glory, his spirituall Estate, and ghostly
Inheritance, that they could not take
from him.

Indeed, secularly and temporally
considered, his Kingdome in this
world, his earthly Vineyard, and his
temporall Inheritance, that which
he least esteemed; this was that which
they were most inflamed upon, there-
fore they reasoned, associated, and
resolved to kill the Heire, that
his

Serm. 4. his secular Inheritance might be theirs.

Homil. 40. St. Chrysostome in his explication of
 in Mat. 21. this very Parable, makes this Observation, ——— *Postquam introiit in Templum,* ——— After our Saviour entered into the Temple, and began to purge the House of his Father from Sacrilege and Prophanation, when the Heir endeavoured to bring Religion to its purity, when he began to cast out those things, *in quibus Sacerdotes avari delectabantur*, in which the popular and covetous Clergy took delight, *tunc precipue cogitabant eum occidere*. Then, saith he, even from that time, then when they saw the people were like to be undeceived, and, as the Father goeth on, ——— *Non erit populus iste possessio nostra*, that they no longer were like to have power over them; then did they gather an Assembly, reason, and conclude, they must either *kill* the Heir, or *lose* the People; so that if you would know what the Inheritance was, which the Husbandman killed the Heir for; in a word it was ——— the Power and the Profits of the people;

ple; or, to continue the Metaphor in *Serm. 4.* the parable; they killed the Heir, that the *Towers* and the *Fruits* of the Vineyard might be theirs.

The point then for our instruction 9. Point, may be this; Wicked, worldly, and Carnall men, they prize no inheritance to what is carnall, and of this World, whereas the *Heir*, and those who are spiritually his, they minde nothing to an Heavenly Inheritance. *Occidamus*, let us kill, and take possession, saith the worldly, ——— *Non habemus hic*, ——— we have here no continuance, saith the godly; let us Eat and Drinke, Raunt and be merry, for *This is our Inheritance*, (say the men of this World) let us take off our Heares, let us wean our Souls, and, since the *Heir* is kill'd, let us look rather for Crosses then for Crownes, say those of his party. In a word, that Religious resolution,

Hanc animam concede mihi, tua cetera sunt;

Spare the Soul, and take the rest: This must be the care of all good Christians. No matter what becomes of

Serm. 4. of these Earthly Tabernacles, can we but assure the Heavenly Inheritance to be ours; and indeed, nothing can be so ours, nothing can be durable and as an Inheritance to us, but that only; for though the Husbandmen killed the Heir, and therefore killed him, that they might seize and share the Inheritance; yet when they had thus done, when they had throwne him out of his Vineyard, when they had cut him off from the Land of the living, yet even then they could not say, *The Inheritance is ours.* For though they all agreed to divide the Heir, to divide the Inheritance proved a sharper business.

Let us kill the Heir, that the Inheritance may be ours.

Ours? whose? Ours say the chief Priests, Ours say the Elders, Ours say the men of Warre, Ours say the Elders, for we are *ἐπισβύτες τῷ λαῷ*, we are the chief of the people, Ruling Elders; We are those who plotted and laid the business; Ours say the chief Priests, for we brought on the people, we raised an Army, we bought the

the Heir. Ours say the men of Serm. 4.
Warre, for we did the businesse, we
fought, we caught, we killed the
Heir, and therefore the Inheritance shall
be ours.

And indeed, could we pierce deeply
into the designe, there was not an
hand lift up against the Heir, but it
was for some Inheritance; so that if
in such a crying abomination, as the
murdering of the Heir, there be
any thing condemnable, it is that the
Husbandmen without any Maske of
Religion, or cloak of Godlinesse;
without any pretence of freeing
themselves from Tyranny, Arbitrary
Government, or any manner
of oppression; They Declare clearly,
(what more subtile Rebels would
not) that the reason they prosecute,
bought, arraigned, and killed
the Heir, it meerly was for his Inheritance—
That the Inheritance may be
ours.

Whence the point I shall raise for 10. Point
our Instruction is,—That we glorify
God in the acknowledgment,
and in the confession of our wickedness.
Let us not pretend what
the

Serm. 4. the good God knowes we intend not.

Among us of the Ministry, how many are there who cry out, the Gospell, the Gospell; they must Preach the Gospell; when indeed they make that chiefly their Gospell which will gain them an Inheritance? How many are there who have thrust into, and invaded other mens Vineyards, Preaching this, and Praying that, (meerly as the Husbandmen kill the Heir) that their brothers Inheritance may be theirs! How many are there who plead at the Bar of Injustice, under pretence of Law? How many are there who lay their hand upon the Sword, under Colours of Holinesse and Religion? How many are there Protest, Covenant, Engage, and, ~~for~~ ^{for} their Conscience, under pretence of this, and under colour of that? Whereas indeed, would they, as did the Husbandmen, confesse and speak out, — All they do, say or swear, it only is, that the Inheritance may be

Ours, not his. Monarchy as founded

ded in Unity, is an enemy to division; *Serm. 4.*
Anarchy as founded in Confusion, is *Luk. 12. 13*
as averse to Unity; as then the
Heir would not meddle with the
Dividing of an Inheritance, so nei-
ther would he have had his own Di-
vided.

But the Husbandmen, who *had*
none, unlesse they could get his, they
who thought it ill, that one should
have so much, and they so little, one
a whole Vineyard, and they not a
Cluster; They like worldly wisemen
cry out, *Divide & impera*, Not his, but
ours.

Here then, in stead of a point of In- *11. Points.*
struction, I may for Instruction
change that question of our Saviours
concerning the Baptisme of John, into
this, ——— Whether for One to have *Ver. 4.*
Rule over Many, or for Many to
take the Rule and Dominion from
one, *be from Heaven*, or of Men?
Now the Text, it is positive, for
One, and for one onely; one
Vineyard, one Heire, one Lord of
all. Indeed this Lord was a Steward;
but as appears in that Chapter, not
the Peoples, but the Fathers. *He Mar. 11. 8.*
had

Serm. 4. had power to call the *Labourers*, but the *Labourers* had none to call him to an account. So that not from Heaven, but from Men, not *vox Dei*, but *vox Populi*; It was not the voice of God, but the voice of Men; The voice of low and poor conditioned men, the voice of labouring and Husbandmen, who said, *Not one, but many, not his, but ours.*

Our Inheritance. They who endure not an Inheritance in the Heir, when themselves have got it, then they could be well content to say, *Our Inheritance*: But see how differently unjust men, and the just God account, for that which the Husbandmen call *ours*, and *our Inheritance*; that the just God makes to them as

Jon. 4. 7. *Jonahs* Gourd, a thing of no continuance. So that the Husbandmen, when they cast out the Heir, they were as farre mistaken, as if the Mariners in *Jonahs* story, had in stead of the Prophet cast out the Pylot. For whom they cast out was not the cause, but must have been the calmer of the Tempest. One whose bidding in the Ship, one whose want in the Vine-

Vineyard, was the utter Ruine of it. *Serm. 4.*
 And therefore it followeth, The Lord
(in stead of confirming their title) shall de- *Ver. 16.*
 stroy the Husbandmen; and instead
 of giving them Inheritances, *He shall*
take the Vineyard from them, and give it to
others.

The point then for our Instruction *12. Point.*
 is,-----If we would have power to call
 any thing *Ours*; if we would have a
durable inheritance, we must have a care
 that we come righteously by it, and
 that we spend what we have to Gods
 glory; for being the sin of the Hus-
 bandmen was the denying to the *Heir*
 the profits of his Vineyard; God will
 undoubtedly take that *Vineyard* from
 us, which we shall deny him the
 fruit of.

There is a story of a certain Trades- *Part 4. of*
 man of *Constantinople*, who gave all *causins*
 the wealth he had gathered in his *Holy*
 whole life, to wear the *Imperiall Court,*
 Crown but for an *Hour*, and so in an
 Hour became of a conceited King, a
 reall Beggar. The Husbandmen in my
 Text, or all, who as they did, by Usur-
 pation and unjust wayes seek Inheri-
 tances, they perchance may, as
 did

Serm. 4. did that *Foolish Tradesman*, aspire, get and wear a *Crown*. But as he, 'twill be but for an *Hour*. For never were the *Conveyances* of any found and firme *Title* writ in bloud.

1 King. 21. *Jezabel* drew up the *Conveyances* of poor *Naboths* Vineyard in his own blond, but it was cancel'd quickly, and washt out with bers. *Athalia* (like the *Husbandmen* in my Text) with the

2 King. 11. *bloud of Heirs*; with bloud Royall writ her *clame*. But for as much as bloud will not as Ink dry up, after few years it was blotted out again; Yea, the Lord himself complains of some,

Mich. 3. 10 *Who built up Zion with bloud, and Jerusalem with iniquity*; some it seems would have had the reformation both of Church and State, *Zion* and *Jerusalem*, writ in Bloud, and drawn up with deceitfull Hands, Hands full of iniquity;

Ver. 12. But then it straigh folioweth, *Therefore shall Zion for your sake be plowed as a Feild, and Jerusalem shall become Heaps, &c.*

And indeed (would time permit) it were not hard to shew these *Husbandmen*, who by the *Red Sea* of the *Heirs* bloud, thought to bring themselves

elves to Canaan, in stead of Canaan Serm. 4.
brought upon themselves a Miserable
Desolation.

The *Priests and Presbytery*, those
who first conspired, and plotted a-
gainst the Heir, those who reckoned
upon large *Vineyards*, and golden In-
heritances; even these by their own
stratagem, were frustate in their
hopes, and deprived of their Inheri-
tance. For as they by pretence of Just
and Holy men, sought to undermine
the Heir, and to engrosse the richest Ver. 20
Vineyards: Even so another Generati-
on, under pretence of more zeal, and
under pretence of more purity, Those
whom *Josephus* calls the *zealous*, they
enter upon their possessions, and they
cast even *them* out of their *Vineyards*;
yea both the one and the other, when
the *Romans* came, were *themselves*
serv'd as they *serv'd* the Heir, they
were kill'd, and were cast out of their
Inheritance; yea, it was made capitall
for any of these Husbandmen, so
much as to look towards their Inhe-
ritance. So that of whatever shall be
got by bloud, Usurpation and unjust
wayes, of that God will not suffer us

Serm. 4. to have an Inheritance, nor permit any of us long to say, *This is ours.*

Pl. 37.18. To conclude all, *The Lord knoweth the dayes of the upright, and their Inheritance shall be for ever.* Whosoever desires to have a durable Inheritance, whether it be here or hereafter; the way to it is *Righteousnesse* and *Uprightnesse*: He who would hold as an Inheritance, and have the blessing of God to descend upon him and his, he must be sure there be nothing in his Estate, which belongeth either to *God*, to *Cesar*, or to the *Power* who hath no *Helper*, no *Achan*, no *Wedge*, no *Devoted Treasure*, no *Nothings Vineyard*, no *Poor mans Acre*, no not the least *parcell* of the *Heires* inheritance. For (as you have heard) those who so highly dared, as to possesse *his Vineyard*, and to call what was the *Heirs* their own; in stead of being *Heires*, the *Father* hath made them *Vagabonds* to this day: so that what the *Heir* in his persecution said of himselfe, the same may to this day be said of those rebellious *Husbandmen*, *The Foxes have Holes* and the *Birds of the ayre have Nests* but

but in that *Zion*, which they sought to build with blood, and in that *Jerusalem* which they thought to establish by iniquity; those, their children who slew the Heir, they have not where to lay their heads. And so, Lord, let it be to all those who have evill will to *Zion*, so to them who delight in blood. *Serm. 4.*

Indeed, the *Inheritance of the Saints*, and that which all good men look after, it was purchased with blood, and with the blood of the Heir too: But, 'twas not purchased for such who delight in blood, for such who glory in their shame, nor for such who still continue murthering of the Heir.

If so then, when this transitory Inheritance shall fail, we would be received into *everlasting habitations*: If we would be *Joynt Heirs* with the Heir in my Text, and share with him in his incorruptible Inheritance: Know we must, *Transit Hereditas cum onere*, This Inheritance passeth to none, but carryeth peculiar burthens and conditions with it, such as are — Penitence, Faith, Obedience, Charity, Meekness, Humility, and whatsoever is agreeable to sound Doctrine: So

n. 4. So that in a word, I shall close with
 n. 3. I. that of St. Paul, *If we suffer with him, we
 shall also be glorified with him.* The way
 to be joynt Heir with the Heir in my
 Text, is not (as the worldly wise) to
 comply with all Interests: but it is so
 to set our soules upon *Conscience*, and
heavenly Inheritance, that we esteem no
worldly heritage, nothing that we call
 ours, not our goods, not our *bloud*, in
 order and relation unto it. For indeed,
 if we respect the comfort and durati-
 on of it; *we can Inherit*, that is abso-
 lutely possesse as ours, nothing at all
 all we come to that; All then remai-
 ning is, that we betake our selves un-
 to our prayers, that so *our guilt* of that
 Bloud may be exchanged into the *Merit*
 of it, and that we for his sake may be
 made Co-heirs of such an Inheritance,
 as never shall be taken from us. Hear
 us, O Father, for this thy glorious
 Heirs sake, Jesus Christ. To whom
 with thee and the holy Ghost, be all
 honour and glory, now and for ever.
Amen.

Deo Heredi sit omnis gloria.

THE END.

